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FLOWERS AND SHOWERS.

"Oh dear!" said little Florence, "I don't like rainy weather. We can't go out of doors to play Nor take a walk together.

Alice laughed and shook her head-She always found a reason To carry sunshine in her face However dark the season.

"Let's play we're drooping flowers," she said, "Longing for a sprinkle; Pretend you are a violet, I'll be a periwinkle.

"I'm such a very thirsty flower I love to get a dashing, And violets are sweetest when They feel the raindrops splashing."

And so they hung their pretty heads, Each little flower— And then they shook their curls and said, "Oh, what a pretty shower!"

Then they were daisies, buttercups, And then a bunch of clover, And while each bloomed a sweet wild rose, Behold! the rain was over,

As Alice pointed to the sky With her arms around her sister, The sun peeped out between the clouds And a little sunbeam kissed her.

The poetic glamour fades out of the quesrelations of women to so commonplace a matter as money; and, constructed as most men are, the poetic side of womanhood and woman's life is too near the essence of them to be lost.

This sentiment is, unfortunately, responwhite hand, and to shine on him as the unwearied goddess of a domestic paradise.

is rapidly coming to be in the whole, this is hard on women. It is a dream whose high price they have to pay. It puts them ut of all relations to the one means recognized in modern life on which either a woman or a man can rely with confidence to help or | The noble man is he who resists when they protect himself. It goes on the idea that are strong in him. The measure of temptaspend it as doled out to them, or, in except- sitive and nervous and emotional a man's ional cases, showered on them in demoralizing profusion. It takes from them the moral training of earning money and of administering it, and leaves them helpless when the masculine support fails and they are required to win their own way in a as for men, with the maxim:

"Put money in thy purse."

man, is a word of large meaning. It means character, energy, industry, prudence, selfcontrol; and these are ideas which the function of a good house-wife trains her to comprehend. As a rule, she gets ahead of the man in her mastary of them.

But there are other things in the man's acquaintance with money, without which his power to get or keep it would be as small as his wife's, but which she has no opportunity | Rev. Henry Allon. at all to so much as look at.

Some far-seeing men that we know of have met the difficulty by training their daughters from the first to business habits, and making them familiar with the methods administed by them.

carried it forward with marked success.

trence of women on any large scale of com- | the twenty-third Psalm. petition with men, into the world's business

to satisfy her ambition and occupy her

to the potent and marvelously convertible agent, money, is so close and so important David thought: "So my heavenly Father We Christians so that it is not safe to leave women to grow | will carry me through all the days of my | ness, "The cross is hard to win, but we will up with so little practical acquaintance with life." Our Saviour said, "I am the good bear it. By earthly shame comes heavenly it. The risks of the position are too great. shepherd." He took the figure from the Old honor; by danger and trial we gain the reany time be thrown into difficulties from the work he had done, the title "shepherd," which nothing but such practical knowledge or "pactor," became universal in Christian day's battle? Christ holds it out to you, yea, will rescue them, are too many to be taken. history. The pastors of the flock are they he says, "He that taketh not his cross and The severest hardships that women, as such, who try in their weakness and inability, to followeth after me, is not worthy of Me. from their helpless situation in this matter.

TEMPTATION AND ITS SOURCES.

-Independent.

The more endowed a man is, the more liable to evil he is. This is really the answer to the foolish question sometimes put: Could not God have made evil impossible? Could he not have made man incapable of sin? He could have made evil impossible, but he could not have made man incapable of tion the moment we begin to speak of the dom I can do neither good nor evil. If I following lines are from the fourth volume of the have freedom so as to do good, I must have freedom to do evil. . There are timid, "An Epitaph on his Father and M tepid people, without much of soul or strength. They never do wrong, but they never do right in any great heroic way. It is a negative kind of goodness, very harmless. sible for a good deal women have to suffer, and and very blameless. They serve God withfor much of the helplessness which strands so out reproach, and feel love to him as much many of them on the hard realities of life. as their little souls can be kindled to. But What poetry there is in it needs to be recon- there is not much virtue, much heroism in it. structed. There is a vast amount of mediæ- If a man has no strong desires, he cannot valism surviving in the romantic aspirations | be tempted; but he cannot therefere claim | of the average democratic American for his any praise. He is pulseless, passionless, wife and sisters, and lady friends generally. safe, but cold and ignoble. The ratio of pas-He is willing enough to work and toil and sion in a man is the ratio of his temptation; be a plain citizen with the rest, for his own the heroic man is the man of strong desire, part. But he wants the fair lady to sit apart strong lust, who resists and conquers it. in her bower, to welcome him with her A man who has no desire for alcoholic liquor cannot be tempted to drunkenness; a man of bold, fearless temperament cannot be Organized as society already is in part, and tempted to cowardice; a man of a mild or cold nature is not tempted to anger; a free generous nature is not tempted to avarice. No credit to such for being free from those vices. It may be even a debasement, an inferiority of nature not to have such passions. women have no relations to money except to tion is the measure of passion; the more sentemperament-the higher, that is, the qualities of his manhood—the more he can be tempted.

See, then, how temptation arises. Desire springs up in a man, and occasion for grat ifying it presents itself. The occasion may world whose thraft begins for women as well be perfectly innocent. It may be gold lying in the till of a counter, or a purse carried loosely in the pocket, and the temptation is Money to the well-trained and experienced to steal it. It may be drink at the wine-seller's, and the temptation is to drink to excess. Or the occasion may be purposely furnished; companions may solicit and urge, the devil may suggest. But it is within the man himself that the desire springs up and becomes a peril. If his conscience is sensitive, if his religious feeling is strong, it will keep the desire from becoming masterful, keep it from all unlawful indulgence.-

THE TWENTY-THIRD PSALM.

We are apt to think of the Old Testament as if it were hard and rigid and rugged and principles on which it is conducted. and severe and stern. Some people say, "I some of them the whole, to their wives to be the utterance of a soul absolutely unshaken not dare all to win the iron cross? and perfectly serene. There are times when One lady we know of—and there might everything in God's dealings with us seems to Jesus Christ. Such a cross he bore for be many such—had been so familiarized by to be stern and hard and bitter; then, just our sakes. Such a cross he holds out to-day a provident father with the administration as we are ready to cast ourselves away in to you. What is the iron cross of the folof a great stock-farm, that, on his sudden despair, and feel toward God as toward a lowers of Jesus? Who are his cross-bearers? death, she took it up, and has ever since ruler we can simply fear but never love, For some it is the iron cross of poverty, there comes some manifestation of God that of hard work, done bravely day by day, of This view of the matter does not require | sets our soul to singing. The hardest and | hunger borne patiently, of dreary homes the abundonment of home economy as wo- severest passages in the Old Testament find and pinching want. You may know who

In the New Testament, many of the ex-

have passed into common use without any the bad world says. The point we make is not that woman's feeling of their sacred origin in the local | Christ's cross of honor is an iron one. sphere, as such, is unworthy of her; not that | circumstances out of which the Bible was | Those who do not know its value, despise activities, large and abundant, are not open first written. This is the case with the word it. They say, "Shall we go through all even as a woman, in the sphere of rational been back and forth over the fields of Judea, be a cross-bearer? Let's take our own way, and Christian social life, there is not enough and, in the care of those dependent on him, and throw off the cross of Jesus." So had learned to feel the care of the heavenly the poverty makes them cowards, the want Our point is that, in modern society, the soul, from its own relationship toward de them with discontent. They have despised relation of every person, male and female, pendent ones, comes to recognize the care of their cross of honor; they have banded their words of Augustine, The chances that any one of them may at | Testament and when his disciples came to do | ward of victory." have to suffer in modern life, comes, as a rule, do that which Christ did perfectly. David -Steps for Christian Manhood. could find no word to describe more fully to his own mind the richness of the care that God had for his life, the absolute dependence of his life upon God's love, than that taken from his own daily occupation. - Phillips Brooks.

AN EPITAPH.

Mr. Edward Stennett of Wallingford, England was pastor of the Pinner's Hall Seventh-day Baptist Church, from A. D. 1686 to 1689 or 1690. He was evil. A thing he might; evil is not possible to a | the author of the tract entitled "The Royal Law star or a vegetable. A brute he might; sin | Contended For," now published by the American is not possible to a horse or a dog. But a | Sabbath Tract Society. It was first printed in Lonman! Why, the very quality that makes don in 1658. Mr. Stennett shared in the persecu him a man is power to sin—freedom to moral tions of his time, which were specially severe upon action, freedom of will. If I have no free- those, who, like himself, observed the Sabbath. The

> " An Epitaph on his Father and Mother, Mr. Edward and Mrs. Mary Stennett-"Here lies an holy and happy pair: As once in grace, they now in glory share:

They dared to suffer, but they feared to sin; And meekly bore the cross, the crown to win: So lived, as not to be afraid to die: So died, as he'rs of immortality.

Reader, attend: though dead, they speak to thee; Tread the same path, the same thine end shall be

INFIDELITY.

Has infidelity ever raised a man or woman from the haunts of vice, and made his or her life clean? Has it ever taken the drunkard from the gutter or the gambler from his cards, the fallen from a life of shame? Has it ever found a man coarse and brutal in character and life, and made him a kind husband and faithful father. Has it ever gone into heathen lands, and found a peorapine and murder, and by the power of its teachings lifted them out of their degrada tion until they adopted the customs of civwill match the regeneration of the Fiji Issionaries? Has it added anything to the sum of happiness? Does it bring any ray of comfort to the chamber of death, filling the soul of the dying with peace, and the hearts | day the Old Testament does not, among cerof weeping friends with hope? The religion of Jesus Christ has done all these things, The tree is known by its fruits.—Dawn of the Morning.

THE IRON CROSS.

If you had ever been among German sol diers, you would perhaps wonder why, here and there, one man among his followers wore, fastened to his breast a, little plain black cross. It seemed a thing of no value. It was made of iron only; it had neither gold nor silver, pearl nor jewel in it; indeed, it hardly showed out at all against the dark uniform. Why did he wear it? If you asked him, you would see his eye flash with pride as he told you that it was the highest distinction that could be given to a soldier Others have taken them into their employ, like the New Testament very much, but I for courage on the battle field. His emand had them serve under pay in their do not care to read the Old Testament;" peror had granted it to him for some brave counting-rooms, offices or stores. Mrs. Alli | but right in the midst of the Old Testament | deed which had singled him out among the | sealed book. son speaks of a distinguished lawyer who shines the twenty-third Psalm, as if it were rest for the great reward. His iron cross took his daughters, one after another, into put there in order that men might never was the most precious thing that he posshis office as a lawyer's clerks. Many gen- dare to call that book hard and harsh and essed, and for nothing in this world would tlemen discuss every step of their private severe and stern. This Psalm is an out- he part with it. True that such a cross business with their wives. Others commit pouring of the soul to God, never matched meant facing pain and danger, but to the definite proportions of their income, and in all the riches of the Christian day. It is soldier it meant honor won. Who would Would you also be a winner of it? Listen

courage and patience.

For others the iron cross is the ridicule pressions of deepest faith have their origin of their companions, the taunts and jeers It goes on the idea that, as society is now in this Psalm. "The Lord is my shepherd, of those who make a mock at a steady, sober, organized, the risks of life are too great to I shall not want." See how these words, honest life. You may know his cross-bearers shut women down to the limited experience | which afterwards became the inheritance of | by their quiet, unflinching steadfastness in | ganic unity. The Bible is not two books,

Father. It is a beautiful thing when the makes them dishonest, the hard work fills

We Christians say with joy and thankful-

Will you fight for the iron cross in to-

THE RELATIONS OF THE OLD AND NEW TES TAMENTS.

BY C. E. CRANDALL.

The true relation of the Old and New Testament Scriptures, and the comparative importance of each, has always been the subject of much controversy. In the early church when most Christians were of Jewish birth and education, the Old Testament was, for obvious reasons, held in very high esteem. Jesus was to them the Messiah of the Old Testament or he was an imposter. The correspondence of the facts of his life, death and work to the representations of the Old Testament was the standing argument employed in the propagation of the gospel. Under the tion of stone and mortar. guidance of the apostles the church was able to recognize the true relation of the two dispensations in the kingdom of God; but at an early date heresies upon the subject arose.

On the one hand, there were the Judaizing sects who failed to appreciate the spiritual nature of the Old Testament and clung has come forth. This is a most mischievous to its forms and ceremonies as its true es- error not only because it practically rejects sentials, thus coming finally to ignore the the Old Testament but because it perverts New Testament almost altogether. On the other hand, the Marcionites and

Manicheans, through their hatred of everything which might be considered Jewish, rejected the Old Testament entirely as a part of God's revelation. These opposite heresies, forming the two extremes, were condemned by the church, but as we come down through its history we find innumerable theories and ple ignorant and barbarous delighting in shades of opinion upon the subject within the church itself. On the whole, however, the New Testament has held its proper place ilized nations? Is there in all the history of in the estimation and affection of the church. infidelity a story of its moral triumphs that | While that has been a comparatively constant quantity, the estimate of the Old Testament lands under the labors of the Wesleyan mis- has varied much. The error, moreover, has generally been in underestimating and neglecting it. It is evident that in our own of its valve. tain classes of Christians, occupy its true place. This is particularly true of those denominations which magnify the gospel, not by the law, but at the expense of it. With a false idea of the relation of law and grace, they think to exalt the latter by disparaging the former. The Seventh-day Bap- of Paul. Nearly every one of the so-called tist denomination, has, as a rule, been comparatively free from this error. Their strict adherence to the law of God as contained in the ten commandments, and the necessity of studying the Old Testament in order to maintain their distinctive principles cites the words of the Old Testament as auhas tended to preserve in them a regard for thority in argument; at other times the words that part of the divine revelation. And yet of the author quoted are simply incorporated I doubt not that there are some among even our own people to whom, in their private reading, the Old Testament is practically a

In view of these facts, what I may have to say of the comparative importance of the thing to be superseded or abrogated, but is two parts of the Bible, will pertain chiefly to the Old Testament. The value of the New Testament to the Christian is so self-evident appeal. It is said of Christ that he taught that anything I might say in commendation of it would be quite superfluous. The study of our Lord's life and teachings and of the in the gospel by Matthew, about thirty are writings of his inspired apostles is certainly made by our Lord himself in confirmation of of the highest importance to every believer, his own teachings and in support of his misand it is the farthest from my purpose to say anything in disparagement of the New Testament in order to show the true value and "It is written." When urged to perform a man's sphere, nor does it anticipate the en- relief if we let the light shine on them from are Christ's cross-bearers by their faith, importance of the Old. Indeed, the chief importance of the older revelation consists is written, man shall not live by bread alone." in its relation to the later, and we must form | Even the devil acknowledges the authority of our estimate of it in view of that relation.

That relation is one of unity, of vital, or | Jesus should cast himself from the pinnacle

acquired in the ordinary course of a woman's | the race, first came to be used. Many words | doing what is right, and not caring for what | but one. Each part is absolutely essential to the other. Either alone is incomplete. One is not the exponent of the Jewish religion, and the other of the Christian, as is to her; not that, as a wife and mother, or "shepherd." David, the shepherd boy, had this trouble, this ridicule, this pain, only to often popularly conceived, but both constitute the history of one kingdom of God. The Old Testament does not teach the law only, nor the New Testament, the gospel, but each contains both law and gospel. In the

"In Vetero Testamento Novum latet, In Novo Testamento Vetus patet."

"In the Old Testament the New is concealed, in the New Testament the Old is revealed." The New is in the Old in promise, the Old is in the New in fulfillment. The Old looks forward to the New and finds in it its true value and purpose. The old does not contain all that is valuable in the New, nor the New, all that is valuable in the Old. Each had its own work in the development of the kingdom of God, and each has a part in the highest development of the individual Christian. Both are essential parts of one grand whole, and both constitute the perfect work of one perfect Author. While they were written in different languages and in different ages, they have a common spirit, a common theme, and a common purpose. Their relation is such that they must ever stand or fall together. In this sense they are not subject to comparison. We might as well inquire which is the more important part of a building, the foundation or the superstructure, and yet without the former the latter would fall to the ground and be destroyed, and without the latter the former would be a useless combina-

Those who disparage the Old Testament as something antiquated and obsolete, have asserted that inasmuch as we are no longer under law but under grace, we have no more use for the Old Testament than the butterfly has for the cast off chrysalis, from which it the plain teaching of the New. The relation of the Old Testament and the religious system drawn from it, to the New Testament and its religious system is not that of the chrysalis to the butterfly, but rather that of the child to the full grown man. There is an advance, a growth, from the Old to the New, but the same principles prevail throughout. Somethings in the Old, indeed, are obviously temporary which, like the petticoats and the jackets, fulfill their mission and pass away; but these pertain to the form and covering and not to the spirit and life.

To show this essential coherence of the two Testaments, let us see what use our Lord and his inspired apostles make of the Old Testament, how they quote it, and what they say

Prof. C. H. Toy, of Harvard, in his recent work upon the quotations in the New Testament, enumerates and comments upon over six hundred quotations from the Old. Of these, one hundred and seventy-four are contained in the gospels, forty-nine in the Acts, and one hundred and twenty-nine in the Epistles books of the Old Testament is referred to and there are only a few of the very brief epistles of the New Testament which are without this witness to the Old. In some cases the New Testament writer formally into the language of the New Testament writer, to which it imparts the authority and dignity of the original composition. The Old Testament is always quoted as the very words of God. It is never spoken of as somereferred to as an authority which is unquestioned, and from which there can be no as one having authority, and yet, among the quotations from the Old Testament recorded sion. When he was tempted in the wilderness, his uniform reply to the tempter was: miracle to satisfy his hunger, he replied: "It Scripture by quoting from it as a reason why

(Continued on fourth page.)

"Go ye into all the world; and preach the gospel to every creature.'

THE poor land of California equals in area Rhode Island, Connecticut, Vermont and New York; and the good land, Connect icut, Massachusetts, Maryland, New Jersey, Pennsylvania and New York.

A MEMBER of one of the Japanese churches, which is situated far from the great centers of intercourse, when lately asked the number of their ministers, replied, "We have no appointed minister; all the seventy members of our church are ministers, both men and women."

It is said that each family in China spends annually for the worship of its ancestors an average of at least one hundred and fifty dollars. How many families of professing Christians there are who spend less than half that amount for the spreading of the gospel of our Lord Jesus Christ.

On the 1st of January the Bale mission members, in Africa, numbered 5,567; in China, 2,607; in India, 7,980—showing an increase on the previous year of 524 for Africa, 51 for China, and 265 for India. In Africa the European Missionaries, men and women, amount to 38; in China, 23; and in India,

THE Missionary Review states that at a certain missionary concert, where 600 people were present, the collection was as follows: Two dollars, one half-dollar, seventeen quarter-dollars, twenty-seven dimes, sixty-six half-dimes, eleven three-cent pieces, three two-cent pieces and 288 pennies. Evidently that audience needs what Christlieb says the Germans need, "a three-fold conversionof heart, head and purse."

LORD RADSTOCK and his son, who were active workers in Mr. Moody's meetings when he was in London, are making an evangelistic tour through India. The simple fact that an English nobleman and his son show this kind of interest in the Indians has awakened . their respect and admiration, and large crowds gather to hear the evangelists. The number of people whom Mr. Moody has stirred to Christian activity is one of many good results flowing from his preaching.

Russia is wide awake in more senses than one just now. In the southern part of the empire there is a wonderful religious awakening among the Jews, who are about forming a society called the Israelites of the New Testament. They will continue the observance of a part of the Jewish law, not as a means of justification, but perhaps from the same feeling which prompted many of the early Christians to conform for a time to the ancient ceremonies of their religion.

Societies now reckon: 2,500 Franciscan shape the foundation of things after their his efforts are used, and when he sees so few monks and priests in China, Morocco, Egypt own false views and principles. They hold of these heed the "gospel's all inviting and America; 1,000 Capucines in the differ- with wonderful grasp many of our older voice," it is not strange he feels that more ent countries of India and Islands of the cities and neigborhoods. They are seeking purpose and aspiration should be awakened. Indian Ocean; 1,500 Jesuits in Bengal, Eng- the control of every new and rising commu- It were strange did he not feel thus. While land, Guiana, Madagascar, Armenia, Ameri- nity. The poison has been well introduced it is remembered that Our Home Mission ca, etc.; 700 priests in Japan, Corea, etc.; 500 | into the circulation of the State, and unless | field was once occupied by wild savages and Dominicans in Mesopotamia, Central Ton- it is arrested who can estimate the woeful that some of these have given way to civilizaquin, in the Philippine Isles, etc.; and 500 missionaries of other orders in Ceylon, British Columbia, Natal, Abyssinia, Persia,

missions in Europe having been raised by a Massachusetts pastor, the Examiner replies:

French, the German, the Swedish, the Span- rapidly than the native. (d) They show ish and the Greek. The whole expenditure that in this State Christian missions have by the Missionary Union in these Missions, almost insuperable obstacles to evercome in for the year ended April, 1884, was \$29,- the character and prejudices of the people. 760 69, out of a total expenditure of \$341,- (e) They show that the very best results one that carries with it good-will to all; 284 94, or less than nine per cent. Of this have attended mission work among these sum about \$5,000 went to the theological foreign-speaking people. Scores and hunschools in France, Germany and Sweden, dreds have been won to Christ and gathered leaving less than \$25,000 expended in direct into the churches. (f) They show, what missionary work. This is one class of facts. needs to be more deeply felt by our people, Another is that these five missions embrace that the Home Mission Society and State 870 ordained and unordained preachers, 541 | Convention, must cast, with might and mair, churches, having 58,473 members, while the into this population the disinfecting gospel; baptisms reported in the year ended April, for in the gospel of Christ is the very hope 1884, were 7,037. In all our Asiatic mis- of the State, imperiled by these vast and sions we have 812 preachers, 586 churches, varied forms of infidelity, superstition and having 53,649 members; and the baptisms immorality. reported for the same year were 4,679.

On this showing, the Examiner argues that the European missions are more fruitful and less expensive than those in Asia, and urges that they should by all means be sus-

A WRITER in The Standard of Chicago, thus speaks of Romanism in Mexico:

furnished the kind of spiritual food this people were best able to assimilate, and consequently I was inclined to discourage any attempt on the part of missionaries to convert them to Protestantism. A few days here were sufficient to convince me of my mistake. I found; that even the low standard of that church in the United States was not only out of reach, but out of sight of those who had adopted the name here. I doubt if there is a religion extant that has been so perverted by its priesthood, so polluted by its adherents, and that has produced more evil results than that of this priest-ridden land. It is no very uncommon thing to see a priest intoxicated, and there is no effort on the part of many of them to conceal their illicit relations, rearing as some do, families of children that are publicly acknowledged to be theirs. A very intelligent and well-informed missionary said he could show me the printed price-list for the sacraments and confessionals posted up in churches. These remarks, let me in justice say, apply

more particularly to the smaller cities than to the City of Mexico itself, and yet, if your readers could have stood by the side of the writer for two hours, and witnessed the pomp and splendor of the services in the largest cathedral in America, on the great festal day of Saint Joseph, and if they had placed in contrast with that magnificence its legitimate offspring—the squalid poverty and rags kneeling before it, they would have been possessed of less of the "milk of human kindness" than I give them credit for, if they had not departed with heavy hearts. The procession and ceremonies were interesting in the extreme, and while I could not do otherwise than pity both those who participated and those who bowed in humble awe and submission, I was compelled to admire the devotion of the one and the policy of the other. The archbishop's cap (I do not re-call the technical name) was ornamented with thirty precious stones; and before this cap bowed thousands of half-naked, halfstarved men and women, whose hard-earned (or stolen) pennies had helped to crown and robe that bishop and to adorn that church with an elegance not to be found in the United States.

are foreigners. Number the foreign-born and those whose parents were foreign-born and the figures are 947,145. That is to say. were either born in foreign lands or are the children of foreign-born parents. In round numbers one million of the one million and infirmity and disease that will follow?

us some startling facts:

a foreign State, and that its chief city is a of home missions. But who is able to enu-THE question of discontinuing Baptist | foreign city, (b) They show that Wisconsin foreigners are giving character to almost ali our communities in their present forming state. (c) They show that in Wisconsin the We have in Europe five Missions—the foreign-speaking people are increasing more

OUR HOME MISSIONS.

BY REV. L. F. RANDOLPH.

Delivered before the Eastern Association at Westerly,

It is not of missions to foreign lands, as "Greenland's icy mountains Or India's coral strand,"

thought that possibly the Catholic religion that "before us lies,"—the home land. nomination commands could well do this, Home—we speak it reverently; its interests are dear. From the home have gone loved ones, some to bless the world; some to shame and disgrace it and the friends of childhood's hours. No interests are dearer to-day than the home interests. They demand our earnest effort to improvement in the paths of virtue, liberality and Christianity. Thus, there are, in Our Home Missions, interests demanding our earnest thought and labor. And, while these interests involve the desire to find and help the needy, to lead to higher life those who live low, to right-doing the wrong-doer, the wanderer from his wanderings, and to save the unsaved, yet one of the first requisites to this noble work is personal interest in it and consecration to it. There are in the soil the possibilities of growth and an abundant and valuable harvest, but earnest purpose, faithful labor, sacrifice and patient waiting are necessities generally indispensable to a valuable harvest. Thus in Our Home Mission field there is soil in which the missionary may sow and reap a blissful That Our Home Mission is a worthy and

essential work, we need not stop to prove. That the labors of Our Home Missionaries among the different forms of Christian labor, have been blest, is also evident, for the harvest is being gathered in golden sheaves. We need but glance backward a few years and see, here and there, a lone family, or a few families, without the preaching of God's but in sermons addressed to the whole con-Word, or any of the associations of his house. | gregation. Should we visit those sections to-day, in some of them will be found many families and organized bodies of Christian workers doing efficient work for the Master, and these in many instances are the fruits of Our Home Missions. But a home mission is not necessarily circumscribed; and we think ours is not, though it has extended its bounds slowly and has yet much room over which to those who have been thus educated in and widen its hold and exert its influence, still it In Wisconsin 72 per cent. of the people is not confined to a few sections; but from Atlantic's shore westward over mountains, across broad and turbid rivers, and upon farreaching plains, have Our Home Missionaries 947,145 of our 1,315,480 Wisconsin people gone, and now hold no mean place in the a second which the system offers. It tends field of Home Missions.

has given an open door and extended a cordial | Society and blessed the labors bestowed and resources, and by their labor and enterprise | devout thankfulness, it is well, indeed nechave increased the material values of the essary, that there be more earnest purpose State. They are recognized and honored as and aspiration awakened in many hearts. good and thrifty citizens. But it must be Do we ask why? All answer with united citizenship almost entirely without evan- gospel and that souls may be saved." Let the gelical religion, or even evangelical belief- missionary speak, and his answer in the rehave entered our citizenship with all their | sult is the same, but let him speak in parpestilent errors and with opinions and prej- ticular of the many homes visited, the destiudices hostile to our religious institutions tute and feeble bands of workers, children and even to our American republicanism. In the country, in the villages and in the cit-Every form of error is thus entrenched in es, each and all seem to cry, "Bring us help." Wisconsin to a greater extent than in any | The ignorant, the profane and the inebriate other State in the Union. These foreign | are all in the path of the missionary and for THE French Roman Catholic Missionary born people are strenuously endeavoring to these his heart longs, his prayer ascends and tion, the heart is cheered. The Christian family The figures, if carefully studied, will give and community, with all their sweetness and happiness, are beautiful and are the direct (a) They reveal the fact that Wisconsin is | fruitage of the gospel which is the message merate the families, communities and hearts unhappy and unsaved.

> In view of these interests, with all their impressive pleadings for help, what are some

First, devout thankfulness that there is put into our hands such a worthy mission, that intends to reach the home of the needy setts one lately reported a gain of 300 per course I did not touch. It was rather fun and the heart of the weary; that desires to cent., one of between 400 and 500; and one not using the chop-sticks. I found them quite reprove the disobedient, reform the profane and drunken and build up the weak and waste places in Zion; for this is a work found upon the field of Home Missions, and as we partake of these feelings and desires we in- tension of the church at home and abroad. hale the spirit of Jesus, the founder of misto be grateful for the privilege of work.

not more perhaps, by large sums given occasionally than by the small ones given systematically and regularly. The organizations for Christian work, such as the Woman's Christian Temperance Union, and the Young People's Society for Christian Endeavor are worthy bands and may well be encouraged as hopeful signs in our work. Let us not be forgetful of the interests of

"Tender memories round it twine Like the ivy-green round the pine."

Let each one be faithful till the end, that may be said of us, they have done what they could, "He that endureth to the end shall be saved."

THE WEEKLY OFFERING SYSTEM.

In the benevolent offerings of the church, any system, be it never so poor, is better than no system. But of all the systems proposed the system of weekly offerings has many and great advantages. It is, as the contribution in money each Sabbath toward usually pledged in advance, on cards printed and furnished for the purpose. The special manner of giving, whether through the passing of the plate or the use of the box at the door, and the proportional distribution are minor questions, easily answered according to the peculiar preferences of each church. Each pastor, also, may think it wise to present the system to his people, on its introduction, not in prayer-meeting talks,

The advantages of this system are, we repeat, many and great.

1. It is an education in benevolence. It is an education in the feeling of benevolence, but it is more an education in the principle. It tends to make giving constant and systematic. It emphasizes the duty. Uness one is trained he seldom gives according to his ability. The largest givers, proportionately to their means, are found among from youth. This system teaches children as well as men. It attracts and retains the pennies and five cent pieces. The constant regularity develops the generous impulses head. She had to keep her head bent down.

2. Akin to this advantage of education to remove benevolent offerings from being regarded as acts of grace to being regarded These facts give no occasion for boasting, as acts of regular church administration. It but rather for humble gratitude that the lessens the inclination to judge benevolence a half of the people in Wisconsin are for-eigners. To this million of people Wisconsin has given an open door and extended a cordial sions as a land to which they bear no relation. | rived, we all went into the chapel, and when welcome. They have helped to develop our the means used. While there is occasion for If they aid in maintaining missions, the assistance is considered as a favor bestowed, thick red veil over her, was led in by two and not as a duty done. They do not look women, grandly dressed; and after her the on the American Board as a society doing their work in China and Africa. They do Then Mr. Scarborough read the church not regard the Home Missionary Society as service in Chinese, a hymn was sung, and remembered that they have entered into our | voice, "That all may become familiar with the | their representative in the churches of Minnesota and Missouri and Texas. They do not consider the American Missionary Association as their teacher and preacher to the American black man and red man. This, however, is precisely the fact. These and all other societies are simply the churches organized and working for certain ends. If this work is at all a duty, the support of it is not an act of grace, but of duty. The reg-ular giving tends to foster this just estimate of it.

3. The system of weekly offerings, furencourages specially those whose gifts must ready, a messenger came to say, "Come, be small. One easily gives twenty-five cents for all things are now ready." and we went a week who would not feel able to pledge and sat down to a square table. Each of us twelve dollars a year. It is easier to give a had a tiny cup, about an inch and a half a small sum regularly than a large sum, in across; a little saucer, two inches and a half the aggregate no greater, irregularly. Those across; a sort of China spoon, and two chopwho are accustomed to give nothing, through sticks. In the middle of the table were this system are usually moved to give some- most strange dishes of all sorts of queer thing. Those who are accustomed to things,—one of dried shrimps, one of fowl give largely are thus moved to give chopped up with all sorts of mush, one of more largely. The man who is accus- ham sliced and piled up. Besides these there tomed to give twenty-five dollars a quar- were little dishes of oranges, divided into ter discovers that he can and ought to give | 'pigs' and piled up, and of sugar-cane cut in more than two dollars a week. Sub-di-short lengths and piled up. Everything vision, by diminishing the amount of each looked pretty before it was touched. The gift, at once convinces those not wealthy dishes, or rather basins, were broad and shalthat they are able to give something, and low, and of thin china. There was one dish those wealthy that they are able to give more of hard-boiled bad eggs; but some of the

of the duties and privileges of our people? fourth, which is that the amount of offerings three or four inches long, but these most of is thus greatly increased. The statistics our party quite enjoyed. Of course there show that the introduction of the system was rice, but this came on afterwards in little usually results in a gain of from 20 to 200 | basins. Our little cups were filled with a per cent. Of three churches in Massachuless than 500. Of this increase there is indeed easy to manage, but I did not feel inclined abundant need, when, in a rich and generous to eat much of these dishes, though all looked commonwealth like Massachusetts, each Con- beautifully clean. Each was supposed to gregational church member gives less than help himself or herself with his or her own five cents a day for the maintenance and ex- chop-sticks from the central dishes, just use

The disadvantages of the system are few sticks. In the middle of our feast, the bridesions. I speak somewhat from experience, and slight. The uncertainty of income, the groom came in to tell us we were welcome, when I say, this mission has carried help to uncertainties due to sickness and other disa- and we all arose and bowed to him. It was the needy, strength to the weak and joy to bilities, render, it is said, it inexpedient to an amusing affair to be sure, and while sitthe sad. This work has been transmitted to pledge for a year in advance a specified ting at the table, I longed to be able to draw us from worthy hands and devoted hearts, weekly gift. But each person can usually be the whole thing, that those at home might and, though they have ceased from their assured of a certain income. He can make have some little idea of what it was like. labors, they have left to us the field, with his calculations upon this basis; and if the Everyone going to a feast is supposed to give many openings for labor. Are we thankful 31st of December shows he has been pros- a present to the bride. I sent sixty cents for these openings? Many persons, when pered more than he dared to hope, his bless- which is about the thing for a bride of this out of employment, seize gratefully any ing may fitly be recognized and bestowed class, her father being Mr. Scarborough's honest labor. Surely, when there is so much as a thank-offering. The pledge is, indeed, cook. The dresses for a wedding are hired to do that is so worthy and urgent, we ought not one to be kept except as one is financially out, and those worn on this occasion looked able to keep it.

But this publicity is only apparent; at the furthest the treasurer alone knows the amount of each offering, and usually he is ignorant, for his accounts are kept, not of the names of the givers, but of certain numbers which represent the givers.

This system of weekly offerings, though so excellent, does not succeed of itself. It needs, without exception, to be worked. A poor system well applied may prove more effective than a good system ill applied. This method requires constant instruction and appeal on the part of the pastor. It demands greater care and watchfulness from him than the method of the bi monthly offering. The increased remuneration, however, more than compensates for the increased labor.—The Christian Union.

A CHINESE WEDDING.

HANKOW, Nov. 25, 1884.

To-day Miss Byron and I have been with Mr. and Mrs. Clark to the Wesleyan Mission, which is about three miles from here, to see name suggests, simply a method of making a a marriage between a native Christian bride and a bridegroom who is still a heathen, but Christian work. The amount contributed is | who promises to become a Christian by-andby. This sounds strange, but as all mar-

riages are arranged by the parents when the couple are very young, only five or six years old, or less, it is really not so strange as we think it. We left here about 9.30 A. M., in sedan chairs, and went through queer narrow streets for about three-quarters of an hour, when we got to the place. It was difficult to see much on our way as we were all shut in, but through the cracks I managed to see a good deal, quite enough to make me feel sad at heart. I wonder how those missionaries who have lived in the midst of the Chinese alone, have kept up at all; the sight of these poor people is so sad and depressing, especially at first, when not knowing the language you feel that you can do nothing to help them, except, indeed, to pray for them.

We had some time to wait before the marriage service began. It was to be at ten o'clock, but did not begin before twelve, which is often the way here, for the people have no clocks, and very little idea of time. We went into the vestry to see the bride who had been waiting a good while. She is sixteen, and there she sat, poor thing, dressed chiefly in red, with a great crown on her might speak to no one, and ought to cry all the time. This bride, however, did not do so, but she looked sad enough to be proper. In many places the bride has to cry from eight to ten o'clock every night for a month before her wedding, and may only eat a very little-on her wedding day nothing-while

all had taken their seats, the bride, with a bridegroom was brought in by his friend. we came away. As we were leaving, a message came asking us all to the feast, and of course we accepted the invitation. We went first into the vestry and saluted

the bride, just saying to her in Chinese, "I wish you well," she rising and bowing, but not speaking. We then went into Mr. Bell's house which is quite close, and waited till the feast was ready. The custom is that all the men feast together, and all the women together, but as there was a tableful of Europeans, that is eight of us, we had our table for men and women together, set out thermore, encourages all to benevolence. It in the vestry by itself. When all was party seemed to like even these. The worst 4. Following from this advantage is a thing to my taste, was black sea snails, about very intoxicating sort of wine, which of the spoon as a plate, and eat with the chopby no means new. We came back by the When I entered Mexico it was with the that I am to speak to-day, but of the land Home Missions. The wealth which our de- of the system would seem objectionable. H. Green, in the Friend of Missions. In use of pledges, the apparent publicity river in a small boat, about five o'clock.

Sabbath A

"Remember the Sabbath-de Six days shalt thou labor, and the seventh day is the Sabbath of

THE two articles pub partment this week, were D. Potter, and first publish They are now put up in tracts, each making a trac persons who can use the tageously can be supplied office. We shall be glad t in large numbers.

APOSTOLIC EXA

A Dialogue with a Bapti

Question to the clergyman ion was the Sabbath given man race or to the Jews onl Answer. To the whole

Then you believe it w Eden? Certainly.

And you believe the fourt

to be perpetual and univer Most certainly.

Do you believe the seve week was commanded to only one day in seven? If any day one choose

worked six days, is the mea

mandment, it would allow week to be so observed at or one day would be observed other by others, and so all sion, and God could not hav lowed a particular day, but the hallowing must have bee and not on the day; but the co he blessed the Sabbath-day When I was consecrated for the ministration of was myself alone, and n time myself and part of of my brothers. No, it was blessed and sanctified.

Then, if God blessed and ticular day, why is not this as the Sabbath?

Because, God has seen fi day of the Sabbath from the first day in order that we sh rate the resurrection of Chr work of redemption.

Is there any direct comma this change?

No, there is no such plai that spoken by God on Sina ple of Christ and his apostle change was made, and is as us as a direct command.

Do you believe the examp his apostles is always suffici bind us to follow their exam

It is when there is unity as in that of keeping the week as the Sabbath and in concerning baptism and o

Would you feel it alway follow this example?

Most certainly. Well, when Jesus and hi through the field of corn s did pluck and eat, what day

was? The Sabbath-day.

And what day of the weel As he was talking with the it could have been no other day or the day we call Satu And what name did J day by?

He called it the Sabbati before his resurrection. When it is said by Matthe

of the Sabbath as it began t the first day of the week," is day, the day which the Jew day which is meant by him Certainly.

When Jesus saw the impo pool Bethesda and said to h up thy bed and walk," John same day was the Sabbath," the day we call Saturday?

Certainly it was. When Paul went into t the Jews at Antioch and preached and in his preaching that dwell in Jerusalem and cause they knew him not, no of the prophets which are rea day," what day was it which Sabbath day?

It was the seventh day. What name is always

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there she sat, poor thing, dressed

red, with a great crown on her

he bridegroom and his friend arll went into the chapel, and when ken their seats, the bride, with a veil over her, was led in by two randly dressed; and after her the m was brought in by his friend. Scarborough read the church Chinese, a hymn was sung, and way. As we were leaving, a mes-

asking us all to the feast, and of accepted the invitation. t first into the vestry and saluted just saying to her in Chinese, "I well," she rising and bowing, but ng. We then went into Mr. Bell's ch is quite close, and waited till vas ready. The custom is that all east together, and all the women but as there was a tableful of s, that is eight of us, we had our nen and women together, set out estry by itself. When all was nessenger came to say, "Come, ngs are now ready." and we went wn to a square table. Each of us cup, about an inch and a half ittle saucer, two inches and a half ort of China spoon, and two chopthe middle of the table were nge dishes of all sorts of queer

ne of dried shrimps, one of fowl p with all sorts of mush, one of and piled up. Besides these there dishes of oranges, divided into piled up, and of sugar-cane cut in ths and piled up. Everything tty before it was touched. The rather basins, were broad and shalf thin china. There was one dish iled bad eggs; but some of the ed to like even these. The worst ry taste, was black sea snails, about our inches long, but these most of quite enjoyed. Of course there out this came on afterwards in little ur little cups were filled with a xicating sort of wine, which of id not touch. It was rather fun chop-sticks. I found them quite nage, but I did not feel inclined n of these dishes, though all looked clean. Each was supposed to of herself with his or her own

s from the central dishes, just use as a plate, and eat with the chopthe middle of our feast, the bridene in to tell us we were welcome, arose and bowed to him. It was g affair to be sure, and while sittable. I longed to be able to draw thing, that those at home might little idea of what it was like. going to a feast is supposed to give o the bride. I sent sixty cents bout the thing for a bride of this father being Mr. Scarborough's e dresses for a wedding are hired

lose worn on this occasion looked

ons new. We came back by the

mall boat, about five o'clock.—

in the Friend of Missions.

It was the seventh day.

What name is always given to the last day mean what it says; that it only means one- year it was eighty-four per cent.

Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

THE two articles published in this department this week, were written by Dr. C. D. Potter, and first published in the Outlook. They are now put up in neat four page tracts, each making a tract by itself. Ali persons who can use these leaflets advantageously can be supplied by writing to this office. We shall be glad to throw them out in large numbers.

APOSTOLIC EXAMPLE.

A Dialogue with a Baptist Clergyman.

Question to the clergyman. In your opinion was the Sabbath given to the whole hu man race or to the Jews only?

Answer. To the whole race. Then you believe it was instituted in Eden?

Certainly.

And you believe the fourth commandment to be perpetual and universal in its obligation?

Most certainly.

Do you believe the seventh day of the week was commanded to be observed, or only one day in seven?

If any day one chooses, after having worked six days, is the meaning of the commandment, it would allow any day in the week to be so observed at one's pleasure; and one day would be observed by some and another by others, and so all would be confusion, and God could not have blessed nor hallowed a particular day, but the blessing and the hallowing must have been on the resting, and not on the day; but the commandment says he blessed the Sabbath-day and hallowed it. When I was consecrated and set apar for the ministration of God's Word, it was myself alone, and not part of the time myself and part of the time one of my brothers. No, it was the day that was blessed and sanctified.

Then, if God blessed and sanctified a particular day, why is not this day still observed as the Sabbath?

Because, God has seen fit to change the day of the Sabbath from the seventh to the first day in order that we should commemo rate the resurrection of Christ and the great work of redemption.

Is there any direct command of God for this change?

No, there is no such plain command as that spoken by God on Sinai, but the example of Christ and his apostles shows that the change was made, and is as obligatory upon us as a direct command.

Do you believe the example of Christ and bind us to follow their example?

It is when there is unity in their example as in that of keeping the first day of the week as the Sabbath and in their teachings concerning baptism and other like ques-

Would you feel it always your duty to follow this example?

Most certainly.

Well, when Jesus and his disciples went through the field of corn and his disciples was?

The Sabbath-day.

And what day of the week was it?

As he was talking with the Pharisee Jews, it could have been no other than the seventh day or the day we call Saturday.

day by?

before his resurrection.

of the Sabbath as it began to dawn toward the first day of the week," is not the seventh day which is meant by him?

Certainly.

When Jesus saw the impotent man at the pool Bethesda and said to him, "Rise, take up thy bed and walk." John says. "and that same day was the Sabbath," was not this also the day we call Saturday?

Certainly it was.

When Paul went into the synagogue of the Jews at Antioch and stood up and preached and in his preaching said: "They that dwell in Jerusalem and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath. day," what day was it which Paul called the Sabbath day?

of the week by Christ, the evangelists, and seventh part of the time instead of the by Paul?

The Sabbath-day.

And how many years after the resurrection was it that these writers wrote these

sixty-three or sixty-four years.

Sabbath had been changed at the resurrection, these writers would not have continued to call the last day of the week the Sabbath, but the first; but as they universally called the seventh day the Sabcalling the seventh day by this name the force and obligation of apostolic example, and are you not required, by your own agreement, to follow this example and always call the seventh, instead of the first day, ing observance of the Sabbath, you have agreed that you will follow apostolic example, and are you not convinced that their example obliges you to apply the word "Sabbath" to the seventh day and not to the first?

I must confess that I never saw the question in this light before. I have always thought that Sunday is the Sabbath and should be so called, but if I follow the example of the apostles in their names of the days, I must change my habit of speaking, and if I should speak of the seventh day as the Sabbath, I can hardly make my people believe that we have any authority for the observance of the first day, but I will think of this more.

Trusting you will keep your promise and remember that no people in the whole earth ever called Sunday the Sabbath, until within about three hundred years, and that now only few English speaking people so call it, and that the nations of Europe and Asia, speaking more than twenty-five languages call the Saturday by no other name than Sabbath, I bid you good bye.

WHY SUNDAY IS OBSERVED AS THE SABBATH.

Why is it that nearly all the Christian world are keeping the first day of the week his apostles is always sufficient authority to as the Sabbath—when they keep any—instead of the day Jehovah blessed and sanctified and commanded to be kept holy? The two great opposing facts, the law of God on the one hand and the practice of the people on the other, like the two mountains, Ebal and Gerizim, have stood facing each other for centuries, but never coming together. "God blessed the seventh day and sanctified it," is as simple and plain a statement as language can make. When the Lord spoke in thunder tones from the fire and the smoke of Sinai did pluck and eat, what day did they say it saying, "Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work," did the Children of Israel, who heard these words of God with fear and trembling, fail to understand which And what name did Jesus call this day of the week God meant by the seventh day? Was there ever a time, from that day He called it the Sabbath, but this was until the coming of Christ, in which God's people did not know which day God meant When it is said by Matthew, "In the end | by the seventh day? Was there any time, during all the ministry of Christ and his apostles, in which they did not know what day, the day which the Jews observed, the was meant by the Sabbath-day? Yet for fifteen hundred years, the practice of the larger part of the Christian world has not accorded with the precepts of God's Word; and more than ever since the early days of the Puritans, as the Sunday is losing all its sacredness, the question is asked, -why

> This is an important question, one affecting the weal or the woe of cur whole nation, and one which demands the careful consideration of every Christian. It seems impossible for most people to believe that they, with nearly all the people of the world, are wrong in their practice of observing Sunday as the Sabbath. No; rather than believe this, they are forced to believe there is some-

seventh day of the week; or they try to believe that the whole world is keeping the seventh day as the Sabbath instead of the first. Others believe that Christ must have commanded the people to It is supposed to have been from ten to keep the first instead of the seventh day as the Sabbath, and that the command-Yes, long enough, truly, so that if the ment was among the many unrecorded words of Christ. Many are the attempts made to find some slight hint recorded in the Scriptures that such a command was given, or that such a change was made. Yes, there are some slight indications, it is said, of such a change, bath, as the Jews always had, has not this or that such a change was intended. In fact, since the people observe the first day of the week as the Sabbath, God, in his wisdom must have known this day would be so observed; and, knowing it, must have directed that it should be so, and therefore ordered the Sabbath? Remember that neither Jesus | the change. Suppose, however, the reverse nor his apostles ever used the words "Old of all this were true, and that a large ma-Jewish Sabbath," or "The Christian Sab- | jority of the people were observing the bath," though they would have had good rea- seventh day of the week instead of the first, son to do so had the Sabbath been changed by as now, and had always so observed it, them. I do not care to show you at this would any of the reasons now offered for time, that if you follow apostolic example in keeping the Sunday holy, induce any of them the observance of the Sabbath, you are to to change their practice and keep the first keep the seventh day instead of the first, but | day? No person would be so insane as to when you have acquired the habit of calling | make the attempt, knowing that there is no the seventh day, instead of Sunday, the evidence he could produce to induce such a Sabbath, and when you have taught your change. Now this illustration proves conpeople this habit, then it will be very easy clusively that it is not from anything which for you to acquire the habit of following the is found in the Scriptures that the people practice of the apostles and the early church are led to observe the first day as the Sabfor centuries in the observance of the seventh | bath; and if not by the authority of the day. But, without saying more concern- Word of God, then, we ask again, why

> The true answer to this question has been given by others, but not with that emphasis which its importance demands, nor with the direct purpose of answering it in accordance with the facts given. The Rev. Franklin Johnson, D. D., of Cambridge, Mass., speaking of the time of Constantine, (Sabbath Essays, page 242) says:

"The Christian rested in order to celebrate the resurrection of his Lord; the heathen had been accustomed to a festival on the same day and counted it no hardship to rest in honor of his god, when the fields and vineyards did not require his toil."

The Rev. Wilbur F. Crafts, of New York also says, in his late book (The Sabbath for Man, pages 375, 376):

"The ancient nations all about the Jews devoted the first day of the week to what was at first the chief symbol of God, and then the chief god, the sun, calling it Sunday, . . . which the missionaries of the cross would find was already regarded sacred as the 'Venerable day of the Sun.' in the Roman Empire and other nations to whom they were sent."

Mr. Crafts gives much evidence in support of his remark, and enough more can be given to remove all doubt of its truth.

Considering, then, that all the Gentile

people to whom the early missionaries of the cross went were keeping the Sunday as a festival day and for the worship of the sungod, and had for years before the time of Christ been so observing it, we are prepared to see that no command of Christ or example of the apostles is needed to induce the Gentile converts to keep this day. They were already keeping it, and, with scores of other Pagan rites and festivals, continued this as a festival day after coming into the Church. The Jewish converts, and all their descendants, always continued to keep the seventh day; for the first three hundred years the Gentile converts observed the seventh day as the Sabbath, and, after the second century, also continas well as for religious worship. Finding, after a long time, that Christian worship on two successive days of the week required more time than could be spared from their daily labors, the Gentile converts who had become much the more numerous in Europe, and who hated all the Jews and Jewish observances, ceased to obesrve the seventh day, but continued to observe their old Sunday custom. In A. D. 321, Constantine issued an edict forbidding that any in cities should work on this day, and the Catholic Church soon made it one of her holy days. From those days to the present, no large part of the Christian world, in Europe or America, has seen fit to change this practice; and thus we see why it is that the people of the present day are not living in the observance of the plain teachings of the Word of God.

Reader. have you longer any excuse for holding to this Pagan custom and opposing yourself to God's law?

Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understand

Some inquiries lately received, lead to the conclusion that information respecting the Trustees of Alfred University, their mode of election, etc., would be welcomed by at least some of its patrons and friends. The Board of Trustees of the University consists of thirty-three members, chosen by the stockholders. They are divided into three groups of eleven each, who hold their office for three A native Alaskan lady, now the wife of a years, eleven being elected annually.

Since the number of the alumni and other old students has become somewhat large, it has been thought best, both as a recognition of this constantly increasing body of friends of the Institution, and as a source of benefit to the Institution itself, that the alumni be specially represented in the Board of Trustees. It has accordingly been arranged that, at the Annual Meeting of the alumni held on Commencement Day, nine persons be put in nomination for the office of trustee. The names of these nine persons are sent to each number of the alumni, so far as names and addresses are known, with a request to select three of the nine for office, and report the result to the Secretary. The three persons receiving the highest numbers of votes are reported to the stockholders as the choice of the alumni; they are then elected by the stockholders and, like other trustees hold their office for three years. In this way it comes about that nine of the thirty-three trustees are selected from the alumni, by the alumni.

THE National Education Association held its annual session last week, at Saratoga, N. Y. Many of the leading educators of the country were present, and valuable papers were read and important addresses were made. Among the papers regarded as of superior excellence was one entitled "Teachers' Business," by C. W. Bardeen, of Syracuse; one on "The Decline of the Apprenticeship System in the United States," by Thomas Hampson, of Washington, D. C .; and one on the "Higher Education of Woman," by Mrs. May Wright Sewell, of Indianopalis, Ind.

Resolutions were adopted approving of a more permanent tenure of office for teachers: of national aid to education in the South and in Alaska; of the establishment of more normal schools and the promotion of their efficiency; of the great encouragement of art in public schools; and of sympathy for General

The vote on place of next meeting resulted in a tie, an equal number each favoring Topeka, Kan., and Denver, Col. The executive committee will decide the question.

The President for the ensuing year is N. A. Calkins, of New York; and the Secretary is W. F. Shelden of Massachusetts.

THE RIGHT TONE FOR A COLLEGE.

Professor William James, of Harvard, writes to the Crimson:

"What I personally wish we might see growing up here is a complete system of selfgovernment by the students—the Faculty only regulating studies, and having nothing to do with conduct except in altogether unusual emergencies. If there could be but one crime, 'behavior disgraceful to the college, and one punishment, explusion, that would, it seems to me, be the ideal state of ued to observe the Sunday as a festival day things. But it is obvious that such a consummation will have to be reached, if it is ever to be reached, step by step; and between now and then the students will have to deal with conduct in each other of which they disapprove, in a way of which we have hardly a foretaste, Public opinion in Harvard College is to-day omnipotent in mat ters of outward form, dress, manners, language, etc. But I think no one will deny that it is shame-faced and cowardly, and too often unwilling to raise its voice where deeper matters are concerned. This passivity of the public opinion here is the great obstacle to investing our students with power, and one of the most damaging things to the college in the eyes of the outer world. But any tone can be changed by the cumulative energy of the individuals working in the same direction for a series for years; and if, every year, twenty men with position, resolution, and tact, would make it their business to resent offenses against the tone from the places most naturally frequented of the college in character and conduct, we by the multitudes, to close their doors, while should end by embuing the very atmosphere | those which deal in the most deadly intoxiwith an honor, manliness, pride, and delicacy, cants are left to do their iniquitous busito which all things could be intrusted, and less in the very centres of life and business which would be the most precious thing a of a great city? It is more than likely that The annual report of Mr. Justin Winsor, young fellow coming here would gain the patrons of the suburban wine and beer librarian of Harvard College, shows that | -worth far more to him than his learning saloons will be driven, by their closing, to much greater use is made of the library by and his degree. There is no reason why, in the worse places in the heart of the city the students than ever before. Nine years a little community like this, the tone of which are not only not closed, but which are ago only fifty-seven per cent. of them used character—the fashionable and conventional thus favored with enlarged patronage by the the library; five years ago the percentage had | tone of character, I mean, for I speak not of | high | license | system. As a means for thing wrong in the law, and that it does not risen to seventy-seven per cent., and last the recesses of individuals' breasts—should suppressing a gigantic evil, high license is,

side. It is so already in some respects. But it cannot develop without aggressive criticism, and the feeling in each student that he is in some degree responsible for the behavior of the community. This little matter of the good fame of the yard will be one way in which men can give their shove in the right direction, but not only passively but actively promoting celebrations of a handsome and orderly kind."

EDUCATIONAL NEED, IN ALASKA.

It is not pleasant to hear that since Alaska has become a Territory of the United States the cause of education has languished. gentleman in San Francisco, gives the following dark sketch of the present state of affairs in Alaska: "With a few others I came to this city in 1868 on the bark Menshikoff. During the first part of my stay here I was kindly cared for by Father Agapius Honcharenko and others. I then met the gentleman who is now my husband, and have lived in this city ever since. But even to this day I think of the horrible state of things introduced by the Americans in Alaska. With the exception of one or two widely separated mission schools, there are no educational facilities offered to the natives. The parish school system, by which they received so much valuable instruction, has never been revived, and the rising generation is growing up in dense ignorance, not one in a hundred knowing how to read or write. Under Russian rule the education of none of the children was neglected, but under American rule they go without schooling. Is it not a sad commentary on the boasted civilization of this country?"

THE last number of the Bowdoin Orient s a "Longfellow memorial number." It contains several letters from classmates and others who knew him in college, and also many reminiscences of him by graduates and friends of the college. Among the contributors are J. G. Whittier, O. W. Holmes, E. E. Hale and G. W. Curtis.

Lemperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth "At the last it biteth like a serpent, and stingeth like an adder.'

WHAT TO DO.

Take a morning stroll, If you have the leisure: You may aid the soul And body with such pleasure.

Keep your spirits up
Without spirit drinking;
He who trusts the cup Cannot keep from sinking.

Take the plainest food, And time enough to eat it: Do not overload Your chest, or overheat it.

Shun wine, ale and gin, The fiends of indigestion: If they once get in, They'll riot in congestion. Take an early bed,

Sleep like tops a spinning; Pillows under bead, May save a deal of sinning. Take the temperance pledge,

Keep it without breaking It may be the wedge To open fortune making.

Never take a drop Of lager, gin, or brandy; Though the tempting shop Be nice, and neat, and handy.

CLOSED BY HIGH LICENSE.

We clip the following from a daily paper of July 18th: "It is estimated that 250 wine and beer saloons in St. Louis, Mo., have been closed and their proprietors have gone out of business since July 1st, under the high license law; and that some 400, or about onequarter of all the saloons in the city will be shut up during the month. The liquor saloons have not been affected yet and probably will not be. It is only the small places remote from business centres that have so far succumbed." So far, so good! But how far, and how good? We notice that it is only the wine and beer saloons which have been forced to succumb to the pressure of the high license, while "the liquor saloons have not been affected yet and probably will not be." By liquor saloons is evidently meant those which sell the stronger distilled liquors. Again, it is noticeable that "it is only the small places remote from business centres" that have been affected by this system. Now, what is the justice of a restrictive measure which forces a few comparatively harmless shops, situated remote not be far higher than it is in the world out- so far, worse than a failure.

The Sabbath Recorden.

Alfred Centre, N. Y., Fifth-day, July 30, 1885.

REV. L. A. PLATTS, Editor. REV. A. E. MAIN, Ashaway, R. I., Missionary REV. E. P. SAUNDERS, Business Agent.

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MAIN, Ashaway, R. I. All other communications, whether on business or for publication, should be addressed to the

SABBATH RECORDER, Alfred Centre, Allegany coun-"Just to bloom beside your way-

That is why the flowers are sweet You want fresh ones every day— That is why the flowers are fleet.'

ONE hundred degrees in the shade is pretty warm weather. This is reported farther south.

THE Rev. Dr. S. I. Prime died in Manchester, Vermont, July 18, 1885, the age of 73 years. Dr. Prime was, for many years, editor of the New York Observer; and his newspaper articles, both in his own and in other papers, are among the strongest and richest productions of their kind in this country. Speaking of his extensive labors, an exchange says, "Dr. Prime, five years ago, had written on an average, for the Observer, more than five columns each week for forty years—at least one hundred volumes of four hundred pages each. Yet, notwithstanding his busy life as an editor, he found time to write more than forty volames, many of which have been published anonymously. Besides his position on the Observer, he has held many other offices of honor and trust, having been Corresponding Secretary of the American Bible Society and one of its Directors; Vice-President and Director of the American Tract Society; Vice-President and Director of the American and Foreign Christian Union; President of the New York Association for the Advancement of Science and Art; President and Trustee of the Wells College for Women; Trustee of Williams College; Honorary Fellow of the Incorporated Society of (English) Authors, and a large number of other religious, benevelent and literary societies."

a young man can learn, and one which he ought to learn very early in life, is that he himself is responsible for what he does and what he is in the world. While this truth is pretty generally recognized in other matters, in morals and religion it is often sadly ignored. We have in mind at this very moment some young men who appear to have made total shipwreck of their religious characters, and who charge the whole calamity to some mistake, to some false step, or possibly to some wrong done them by some professing Christian. We do not claim to know how much or how little such things may have influenced such persons, nor do we excuse the wrong or possibly the sin of such carelessness or wrong doing on the part of the Christian professor referred to; but we do know that God desires that these same young men should be true followers of Jesus, and that he has made ample provisions for just such a consummation as this, and, therefore, if they are still unreconciled to God, the fault and the responsibility are theirs, and only theirs. If professing Christians have been unfaithful to God, or untrue to their profession, it is, indeed, a serious matter; and if their unfaithfulness has become the occasion for stumbling to those whom they ought to have brought to Jesus, their responsibility is fearfully great; but this, in no way, breaks the force of the rebuke, or weakens the command of the Master, "What is that to thee? Follow thou

THE news of the death of General Grant, which occurred at Mt. McGregor, Thursday, July 23, 1885, though long expected, came with a sudden shock to the country. But for the fact that during the time of his long sickness he held no relation to the public | him. service of the country, the progress of his country, with a solicitude second only to silenced them by reference to the Scriptures. Garfield was noted. It may be fairly ques- had fulfilled its mission and was thenceforth tioned whether any man living is entitled to | useless, he testified to its unchangeable and a more grateful recognition by the people of this country than was General Grant.

was without a peer, almost without a rival.

of the country in so generally satisfactory truths which had been so distorted and mis- tianity than is essential to salvation. He ethical teachings of Christ and those of Moses manner that political enemies and rivals saw the principle of a 'third term." His connection with the "Grant and Ward affair" for a time cast a cloud over his fair name, but public opinion has long since exonerated him of all blame in that matter.

Few men have been made the recipients of more marked attentions, tokens of honor, than General Grant received in his famous trip around the World.

The public will look with eager impatience for the appearance of his notes and reminiscences, the literary effort of his life, and the last work upon which the wasting energies of his life were bestowed.

It may seem ungracious at this time to speak of the one weakness in the life and character of this great man, his love for and his slavery to his cigars. It is unquestionfrom Rhode Island, while 103 is reported Lably true that this personal habit was the difrom New Jersey. We dare not inquire any | rect cause of the painful disease which slowly undermined the fountains of life and at last conquered the vitality of this invincible man. While we pay our honors to the great which destroys so many valuable lives. By his death, by so much do we despise the vice by which he is taken from us before his time.

DEACON L. H. DAVIS.

The following sketch is from a proof-shee of the Harrison Democrat, published at Salem, W. Va. Many of our northern brethren will remember the cordial welcome they have had at the home of this beloved brother; and, remembering his devout Christian spirit, will thank God for a brief acquaintance with him:

"Our Fathers! Where are they? One by

one they have gone, until few, indeed, are

left to tell of pioneer life among these hills. This week another has been called away from Deacon Lodawick H. Davis, On Tuesday last, closed his long life of useful toil. His ancestors were among the first to settle the valleys of Salem in the Indian wilds. He was trained as a boy to contend with the native forests for every article of food and raiment. He developed thereby that vigorous, honest, self-reliant manhood, so essential in those who are to lead and bless mankind. Early, by consecration of himself to a life of sacrifice for the good of | others, he added that other trait, most essential to a successful life, true piety. Thus qualified to do good, he served his country in many ways. In the wilderness of woods ONE of the most important lessons which | by his special labors and superintendence, many of our roads were opened. His house was one of public entertainment, as well as of favorite resort. As a justice and in other official capacities, he served long and faithfully. In the church, he was called to special service. He became a pillar of support; and he honored the position he held. Christians everywhere found in him a brother, and every needy human being a friend. When years of toil had bowed his body, he left the pleasant scenes of farm life where he, with the faithful companion who survives him, had reared a noble family, and came into our midst for a home in which to close his days, near the church which he so long had supported, loved and honored. It was an estimable privilege, to him to enjoy each Sabbath the services of God's house. Though old in years, his heart was young and he loved the children; he taught and superintended them in the Bible service. In the town, too, he served as Mayor, thus mingling sternest duties with the tenderest deeds of love. While strength lasted, he was found doing good. But for months past he has been warned that his labors must soon cease. His sufferings near the close became intense; but to his last hours, his kindly disposition refused to burden others for his comfort. The prayers of his friends that he might | they were written. We must remember that have a peaceful end, were fully answered. With perfect peace he resigned his earthly toils for a better life beyond.

Communications.

(Concluded from first page.)

of the temple,—"For it is written: He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest haply thou dash thy foot against a stone." Jesus rebuked the tempter by the reply: "Again it is written, Thou shalt not tempt the Lord thy God," a third rebuke in the words of the Scripture and the devil leaveth

So when the Scribes and Pharisees sought sickness has been watched by the whole to catch him in his words, he repeatedly that with which the waning life of President | So far from teaching that the Old Testament eternal worth by purging it from the baseless traditions of the elders which had ob-As an army organizer and commander he scured its real brightness and robbed it of its true glory. He never represented himself as As President of the United States for two the founder of a new religion, but he came successive terms, he administered the affairs to restore to Israel and to the world the old soul, but the Christian wants more of Chris-

represented. His system was not intended ought to desire to know as much as possible and the prophets. But there is no such anno possible chance of success in the contest to take the place of the one already revealed of God's revealed will. Other things being tagonism; on the contrary, there is perfect against him, but by a determined attack upon but to bring it to completion, to teach with equal, the clearer one's apprehension of truth agreement in doctrinal teaching. Our Lord, clearness what the older system shadowed and the more complete his understanding of indeed, in some cases sets his own teaching forth, to realize the spiritual conceptions the whole system of Christian doctrine as it over against some of the Mosaic laws, but it which were embodied in the forms and ceremonies of the earlier dispensation. We have be his experience and the greater his useful- demned but the perverted interpretation and his own testimony that he came not to destroy the law and the prophets but to fulfill derstanding of the New Testament we must his day. Furthermore, agreement in doctrine them. There is nothing in the teachings of study the Old. Those who composed the should not be understood as identity, for, in Christ of which we may be more certain than that he came into the world in fulfillment of with the spirit of the Old. Matthew, John, a second revelation. Dr. Oehler, the author prophecy and in accordance with the divine | Paul, indeed all of the New Testament au- of the Manual of Old Testament Theology, plan which had been previously revealed. He everywhere identifies himself with that | by birth and education. The Old Testament | that subject, makes the statement that while Messiah who had been promised in Eden and | was their Bible and from it they derived all | ever increasing clearness in the long line of | tion with Christ. Hence all their writings | the New relating to salvation lies in the Old. prophets, priests and kings. He says of the have an Old Testament coloring. So also | There is a progress, a development, as we Old Testament Scriptures: "These are they | Christ, though he was truly God, was truly | believed Moses, ye would believe me, for he foundly influenced by his human surround- them separately. Certain doctrines are promon the way to Emmaus because they were | been taught in the Scriptures from his youth, had spoken." "And beginning at Moses and | evident as we read his words. His teachings | of religion produced among those who confine and good, let us not shut our eyes to the vice | all the prophets, he expounded unto them in all the Scriptures the things concerning as much as we admire the man, and deplore himself." In one of his last interviews with addressed to those who had been brought up Beware of the preacher who habitually prohis disciples, he said to them, "These are the | in Old Testament doctrine, and he needed not | claims either the law or the gospel, and not yet with you that all things must be fulfilled | his teaching is best adapted to a reader of the | from one testament to the exclusion of the which were written in the law of Moses, and Old Testament. in the prophets, and in the psalms concerning me." Following their Master's example, his disciples were continually referring to the Old Testament Scriptures in proof that this is the very Christ. "That it might be fulfilled which was spoken by the prophet," and "That the Scripture might be fulfilled," are expressions frequently in their mouths.

> To enter fully into this subject, and to show, in anything like its true fullness, the intimate character of this relation of the two testaments, we must needs go into the Old Testament itself and trace out, in type and prophecy, the manifold representations of him who was to come. But this would require, not an essay, but a volume. And here I may remark that this is a department of study which is too often neglected, and yet it is a most important one. No part of Scripture has been so abused and misrepresented as the typical and prophetic portions of the Old Testament. Ignorant and presumptuous men have often boldly entered the field where the wisest and best have scarcely dared to tread. They have gone to such extremes of fanaticism, have asserted with such positiveness the correctness of their crude interpretations, have put forth so many conflicting and injurious theories, that sensible men have often been led to the opposite error, and have neglected prophecy and typology altogether as sources of truth and subjects for profitable study. But there is surely a middle ground. The New Testament unquestionably teaches that facts, institutions and persons of the Old Testament are typical of corresponding facts, institutions and persons in the New. The use of them by Christ and his apostles makes it certain that such analogies are valuable means of arriving at truth. We may safely go where the New Testament leads, but when we go beyond we must tread with caution lest we accept the figments of our own imaginations as the

teaching of the spirit of God. A similar caution is needed in the interpretation of prophecy. A common sense exegesis is the great need of the age. We need to study the prophecies historically, in the light of the time and circumstances in which prediction was not the sole, nor indeed, the chief office of the prophets. A man might be a true prophet and never utter a word of prediction. Not all prophecies are alike; some do undoubtedly refer directly and exclusively to Christ and his kingdom, but anyone who attempts to interpret all prophecy in the same way misses its true mean ing and purpose. It all has a relation to Christ, but much of it is only the relation of preparing a people to receive him. Notwithstanding its difficulties, prophecy appears a rich field of study to the Bible student, and even though he may make some mistakes, though he preconceives notions of what it ought to teach, he will nevertheless be well

rewarded for his pains. It is important to recognize this intimate relation of the two testaments because of the light which the Old throws upon the New. It is impossible to arrive at any adequate understanding of the New Testament without familiarity with the Old. The New Testament it is true, however poorly understood, may teach all that is essential to salvation, a single tract containing the barest outline of Christian truth may be the means of saving a

is revealed in the Scriptures, the richer will was not the laws themselves which he conness in Christian service. For the fullest un- application of them which was prevalent in New Testament were thoroughly imbued that case, there would have been no need of thors, with possibly one exception, were Jews whose character and office are revealed with | their religious ideas previous to their associawhich testify of me," and again, "If ye had and no less truly man, and as such was prowrote of me." He rebuked the two disciples | ings and education. He undoubtedly had "slow of heart to believe all that the prophets | and his familiarity with them is continually | constitute a perfect system. Hence the type are based upon the Old Testament and always | themselves to one part of the Bible to the presuppose a knowledge of it. They were words which I spake unto you while I was to repeal what they already knew. Hence Even the language of the New Testament

> has an Old Testament tinge. -Every Greek scholar knows that although the two testaments are written in languages as different as almost any two languages that can be selected, yet the New Testament shows innumerable traces of the influence of the Hebrew. As one writer has said, "The language of the New Testament is Greek in letter but Hebrew in spirit." This is said from a merely linguistic standpoint. But it is equally true when we come to study the subject matter of the New Testament. Many of the epistles draw their arguments almost entirely from the facts and principles with which their hearers were already familiar, namely, those of the Old Testament.

> Without some knowledge of these facts and principles, these epistles lose all their force and effect. Of what value are the argumentative portions of Romans, Galatians, and particularly of the epistle to the Hebrews to one unacquainted with the Old Testament? A large part of the last mentioned epistle is devoted to an argument setting forth Christ as a priest after the order of Melchizedek, and so, superior to the Aaronic priesthood. We must learn what that implies by the study, not of any heathen priesthood, but of that of the Old Testament. Christ is also prophet and king, but in the sense in which those terms are employed in the accounts of the earlier dispensation. We cannot arrive at any true conception of the sacrifice of Christ without a study of the sacrificial sys-

tem of the old economy.

I have already alluded to the large number of direct quotations from the Old Testament which the New contains. These passages must not be arbitrarily torn from their connection, but they must be studied in combination with the whole to which they belong. In addition to these there are a large number of allusions to the facts and persons of the Old Testament. Take, for example, the eleventh chapter of Hebrews. The more familiar we are with the lives of the various Old Testament worthies who "through faith subdued kingdoms, wrought righteousness, obtained promises," the better we shall appreciate that wonderful chapter. Without such a knowledge of Old Testament characters, the chapter becomes a dull and uninteresting repetition. It is an unquestionable fact that Christians, as a rule, are the least familiar with those parts of the New Testament which are most closely connected with the Old. One reason, I believe, is to be found in the fact that they have not the intimate acquaintance with the Old Testament which is necessary in order to appreciate these portions of the New.

The modes of thought and expression employed in the Old Testament are the only key for comprehending the New. A practical illustration of this fact is furnished by the testimony of a missionary colporteur, Mr. Geo. Borrow, who spent many years in circulating the Scriptures in foreign lands. As the result of long experience he concluded that it was not expedient to print New Testaments alone for his use among a people unacquainted with the Old. The relation of the two is such that the New would often be misunderstood by those who had no knowledge of the Old, because it was continually presupposing a knowledge which they did

It is sometimes represented that there is erature. an antagonism between the doctrinal and

which is considered the standard work upon no New Testament idea is fully set forth in the Old, yet the genesis of all the ideas of pass from one Testament to the other, and there is also a progress in doctrine in each of inent in one Testament and another set of truths in the other, and taken together they neglect of the other is usually one sided. both; who chooses his texts and illustrations other. He is unfit to declare the whole counsel of God. A truth which is seen from but one side is no longer truth. We must remember that he who "so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life," is the same God who drowned the whole human race, except a mere handful, in the waters of the flood; who rained fire and brimstone out of heaven upon the cities of the plain; who commanded the total extermination of the Canaanites for their sins. In one place he is represented as a God of love, in another as a God of justice. To reach a true conception of his character we must see him in both aspects. He is the same yesterday, to-day, and forever, and his truth is the same, whether we find it taught in a concrete form in his providential dealings with Israel, or embodied in the abstract statement of an apostle. If we begin our study of Christian truth with the New Testament, we will fail to see it in all its bearings and so we will not really understand it. If we would know the plan of salvation, we must study it in the Old Testament as well as in the New. What would be thought of a historian who went no farther back in the study of United States history than the Revolutionary war, disregarding the fact that the principles which have controlled all our national life, had their inception in the religious and political ideas and methods of those who founded and developed the American Colonies? Or who would read a biography of Washington or Lincoln which passed over their early life and training in silence and began with the time of their call to the high office they so honorably filled. Yet such is the work of the Bible student who negects the Old Testament and finds the Christian religion only in the New.

ment and its relation to the New have been considered together. But while, as I have said before, the greatest importance of the Old Testament consists in its relation to the New, yet it is not by any means devoid of excellencies apart from that relation. As a literature, the Old Testament is worthy of the attention of every scholar. It is composed of thirty-nine books which are the composition of nearly thirty different authors. It is the product of no single age, but the growth of many centuries. Its scope is even greater still. It takes us back to when the earth was a waste and a desolation, when the morning stars sang together and all the sons of God shouted for joy; it looks forward through the ages of Messiah's reign to the end of time. Its authors were men of varied attainments and positions in life. It represents the genius of kings, shepherds, warriors, captives, poets, prophets, priests and legislators. It comprises all the leading varieties of style and composition. There are history, biography, legal enactments, dialogues, sermons, orations, proverbs, prophecy, lyric and didactic poetry. When compared with the so-called sacred books of other ancient peoples, the Old Testament towers immeasurably above them from every point of view. For grandeur and sublimity of thought, and beauty of expression, some portions of the Old Testament, as, for example, the book of Job, the Psalms, and some of the prophets, are unsurpassed, nay more, unequaled, in the whole range of lit-

So far, the importance of the Old Testa-

As containing the early history of our

race, it furnishes much infe tainable from any other so should lose if we were depri portion of Genesis and of that has grown out of that re be appreciated. From the we have the history of the people in the world, and one full of important lessons. ten is so impartial in its star none depicts with such abs conditions of national prosper ruin. Nowhere else can w the providence of God or le "righteousness exalteth a na reproach to any people." I vine training of a nation that the people of God and the to all the world, is a most in In the Old Testament the man nature, (and who should finds the best opportunity f character, for human nature all ages. In profane literatur partial biography can be fo here no hero worship; then characters. The faults, as we of good men, are related with a The latter are not praised n excused. The facts are gi draw your own conclusions. the study of great men, the best of fields. Histo nobler characters than Abraha and Joshua, and Samuel, a Isaiah. The fact that the teaches truth in a concrete fo of men and of a nation, mak

As a book for religious and tion, and as a manual of dev Testament is unequaled except Testament, and in some pe passed by even that. The Ps have been employed in every the deepest feelings of the CI Some of the prophecies of Isai of Christ as are the words of is true that the Old Testam used indiscriminately for devoti Its different parts are adapte persons and different ends. If ask the philologist what, in his most important chapter of the ment, he would perhaps refe tenth chapter of Genesis, which with a genealogical table than v could be more uninteresting t reader. Proper discrimination be used. Common sense is ne ing the Bible, as in everything erly used, the Old Testamen from which we may derive gre our souls. That is a part of the elation to which the great apost he says, "Every scripture ins is also profitable for teaching for correction, for instruction righteousness, that the man of complete, furnished completel good work."

valuable for the young.

Let us, then, hold fast the u word. We do not dishonor the N by giving a part of our attenti On the contrary, each produc sult when seen in the light Let us study the New Testame help we can derive from the Old as an integral part of God "which is able to make wise up but only "through faith which Jesus."

WASHINGTON LETTE

(From our Regular Correspondence) WASHINGTON, D. C., The National flags are at h all the Government Offices in President Grant, deceased. ments were closed on Thursda respect for the illustrious de day of his interment they

Gen. Grant's death was gen in this city before nine o'clock morning. The President wa first to receive the sad intellige sitting in his library perusing papers when an alarm was soun ecutive telephone. Col. Lamo moment arrived at his desk, call, which came from the offi tern Union Telegraph Co news that Gen. Grant had di diately conveyed to the Presi peared deeply moved and exp bounded sympathy for the Ger A few minutes later the Pres a dispatch from Col. Fred that his father had died at The President thereupon ser condolence, which was transm

By nine o'clock nearly all t

chings of Christ and those of Moses ophets. But there is no such anon the contrary, there is perfect in doctrinal teaching. Our Lord, some cases sets his own teaching st some of the Mosaic laws, but it e laws themselves which he conat the perverted interpretation and of them which was prevalent in full of important lessons. No history writ | regard to Gen. Grant's death. Furthermore, agreement in doctrine ten is so impartial in its statement of facts, t be understood as identity, for, in there would have been no need of evelation. Dr. Oehler, the author nual of Old Testament Theology. onsidered the standard work upon ct, makes the statement that while reproach to any people." The idea of a diestament idea is fully set forth in vine training of a nation that it might become et the *denesis* of all the ideas of the people of God and the vehicle of truth elating to salvation lies in the Old. to all the world, is a most inspiring one. a progress, a development, as we one Testament to the other, and so a progress in doctrine in each of rately. Certain doctrines are promone Testament and another set of

the other, and taken together they

a perfect system. Hence the type

produced among those who confine

s to one part of the Bible to the

the other is usually one sided.

the preacher who habitually pro-

her the law or the gospel, and not

chooses his texts and illustrations

testament to the exclusion of the

le is unfit to declare the whole

of God. A truth which is seen

remember that he who "so

world that he gave his only begot-

that whosoever believeth on him

t perish but have everlasting life,"

e God who drowned the whole hu-

except a mere handful, in the wa-

e flood; who rained fire and brim-

of heaven upon the cities of the

o commanded the total extermina-

e Canaanites for their sins. In one

s represented as a God of love, in

s a God of justice. To reach a true

n of his character we must see him

spects. He is the same yesterday,

nd forever, and his truth is the same,

ve find it taught in a concrete form

dvidential dealings with Israel, or

in the abstract statement of an

If we begin our study of Christian

h the New Testament, we will fail to

all its bearings and so we will not

derstand it. If we would know the

lvation, we must study it in the Old

t as well as in the New. What

thought of a historian who went no

ick in the study of United States

nan the Revolutionary war, disre-

he fact that the principles which

olled all our national life, had their

in the religious and political ideas

ds of those who founded and de-

he American Colonies? Or who

d a biography of Washington or

hich passed over their early life and

h silence and began with the time

Il to the high office they so honor-

to negects the Old Testament and

hristian religion only in the New.

the importance of the Old Testa-

its relation to the New have been

together. But while, as I have

e, the greatest importance of the

ment consists in its relation to the

it is not by any means devoid of

s apart from that relation. As a

the Old Testament is worthy of

on of every scholar. It is com-

thirty-nine books which are the

n of nearly thirty different au-

is the product of no single age,

wth of many centuries. Its scope

cater still. It takes us back to

arth was a waste and a desolation,

morning stars sang together and

of God shouted for joy; it looks

rough the ages of Messiah's reign

of time. Its authors were men

ttainments and positions in life.

is the genius of kings, shepherds,

aptives, poets, prophets, priests

ors. It comprises all the leading

style and composition. There

biography, legal enactments,

ermons, orations, proverbs, proph-

nd didactic poetry. When com-

the so-called sacred books of

nt peoples, the Old Testament

easurably above them from every

w. For grandeur and sublimity

and beauty of expression, some

the Old Testament, as, for ex-

book of Job, the Psalms, and

prophets, are unsurpassed, nay

ialed, in the whole range of lit-

Yet such is the work of the Bible

one side is no longer truth.

man nature, (and who should not be such?) | day a national salute of thirty-eight guns. finds the best opportunity for the study of | The officers of the army will wear crape character, for human nature is the same in on the left arm and on their swords, and all ages. In profane literature no such im- the colors of the battalion of engineers of partial biography can be found. There is the several regiments of the United States here no hero worship; there are no ideal corps of cadets will be put in mourning for characters. The faults, as well as the virtues | the period of six months. of good men, are related with absolute fidelity. draw your own conclusions. If you love the White House. When he concluded his was listened to with much interest. valuable for the young.

of Christ as are the words of an apostle. It black. is true that the Old Testament cannot be used indiscriminately for devotional purposes. | FAMILY REUNION IN LITTLE GENESEE, N. Y. Its different parts are adapted to different persons and different ends. If you were to ask the philologist what, in his opinion, is the 1885; the place was the residence of Dea. ment, he would perhaps refer you to the tenth chapter of Genesis, which is occupied with a genealogical table than which nothing could be more uninteresting to the general be used. Common sense is needed in reading the Bible, as in everything else. Prophe says, "Every scripture inspired of God for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every

word. We do not dishonor the New Testament | appear. by giving a part of our attention to the Old. On the contrary, each produces the best result when seen in the light of the other. Let us study the New Testament with all the help we can derive from the Old, and the Old as an integral part of God's holy Word, "which is able to make wise unto salvation," but only "through faith which is in Christ

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., July 25, 1885. all the Government Offices in honor of Ex- | tinued prosperity. A sumptuous supper was President Grant, deceased. The Depart- served, after which all returned to their respect for the illustrious dead, and on the day of his interment they will be closed

Gen. Grant's death was generally known in this city before nine o'clock on Thursday morning. The President was among the first to receive the sad intelligence. He was sitting in his library perusing the morning papers when an alarm was sounded on the ex-The President thereupon sent a dispatch of | ER, if you can find space for it: condolence, which was transmitted to Mrs.

tainable from any other source. What we bells throughout the city were tolling. should lose if we were deprived of the early | Flags upon the White House and upon all the that has grown out of that record, can hardly | displayed at half mast. A messenger was be appreciated. From the time of Abraham | detailed to notify all the Cabinet, officers we have the history of the most remarkable | that a special meeting of the Cabinet would people in the world, and one whose record is | be held at eleven o'clock, to take action in

When all were assembled around the cabnone depicts with such absolute truth the net table the President formally announced conditions of national prosperity and national | the death of General Grant and read a copy ruin. Nowhere else can we so well study of his dispatch to Mrs. Grant. A proclamathe providence of God or learn so well that | tion which had previously been prepared at "righteousness exalteth a nation but sin is a the State Department, was submitted, and immediately afterward issued.

At dawn of day thirteen guns will be fired, and afterward, at intervals of thirteen minutes between the rising and setting of the In the Old Testament the student of hu- | sun, a single gun, and at the close of the

Col. Wilson, commissioner of public buildthe study of great men, you have here interview with the President he' stated the best of fields. History presents no that the building would be draped just as imously voted to ask Sister Randolph to nobler characters than Abraham, and Moses, as General Grant would do it himself, were take the pastoral charge of the church, and Joshua, and Samuel, and David, and he in the White House. "I have told the which she accepted with appropriate re-Isaiah. The fact that the Old Testament designer to make an elaborate and artistic marks. We are thankful to procure her serteaches truth in a concrete form, in the lives job of it." The decorator was at the White vices, and, as a church, we bid her a hearty of men and of a nation, makes it especially | House late in the afternoon and laid out his | welcome, praying that the blessing of God work under the personal direction of Col. may rest upon her. As a book for religious and moral instruc- | Wilson. The result is that the White House tion, and as a manual of devotion, the Old has been handsomely draped, the emblems ing among the people here, on account of Testament is unequaled except by the New of mourning being equal to those on the Testament, and in some portions unsur- White House at the time of the death of passed by even that. The Psalms of David | President Garfield. They are over and have been employed in every age to express around the window and door facing north, the deepest feelings of the Christian heart. and the great pillars of the portico at the Some of the prophecies of Isaiah are as full | north entrance are also covered with

The time was Sunday afternoon, July 19, most important chapter of the Old Testa- J. B. Crandall, the old family homestead; and the occasion was the return of Maj. Walter Crandall, of Arkansas, after an absence of nine years. The guests included the aged mother, Huldah Crandall, wife of the late reader. Proper discrimination should always | Deacon Joel Crandall, her children, child ren's children and her near relatives, mem bers of the Benj. Maxson family, numbering erly used, the Old Testament is a source eighty altogether. The afternoon and even from which we may derive great blessing to ing were spent in social chat, in song, in our souls. That is a part of the divine rev- | partaking of a bounteous feast, and in list elation to which the great apostle refers when | ening to the excellent music of the "Gen esee Cornet Band" which was present in is also profitable for teaching, for reproof, the evening. It was a happy gathering in which the kindred ties were more closely knit, a pleasant epoch in the family history. to which memory will revert in after years, a reminder of the final home-coming in Let us, then, hold fast the unity of God's which the redeemed of Christ will surely A. H. B.

SILVER WEDDING.

Brother George Rosebush and wife, of Andover, N. Y., celebrated the 25th anniversary of their marriage, July 20,1885. A very pleasant company consisting of children, grand-children, brothers, sisters and cousins, made the occasion very enjoyable. The presents were fine, the music, furnished by the children, was excellent. Mrs. Henry Cobb read a poem of her own production, suitable to the occasion. Remarks were The National flags are at half mast over | made and prayer was offered for their conments were closed on Thursday noon out of | homes feeling they had had a good time.

Home Mens.

New York. INDEPENDENCE.

munion occurred yesterday, and was a season ecutive telephone. Col. Lamont who at that of more than ordinary interest. Over one moment arrived at his desk, answered the hundred brethren and sisters were present, call, which came from the office of the Wes- the most of whom bore willing testimony to tern Union Telegraph Company. The the love which they cherish toward Christ news that Gen. Grant had died was imme- and his people. Our request that absent diately conveyed to the President. He ap- members should represent themselves by letpeared deeply moved and expressed his un- ter, was complied with by a few, whose bounded sympathy for the General's family. words of cheer were like refreshing streams A few minutes later the President received to thirsty souls. At the suggestion of some a dispatch from Col. Fred Grant, stating of our members, I enclose one of these exthat his father had died at eight o'clock. cellent letters for publication in the RECORD-

Andover, N. Y., July 16, 1885.

race, it furnishes much information not ob- papers had issued extras, and the church ion Sabbath, also your desire to hear from examination and was sent to Fort Meyer to absent members of the Church, I gladly undergo a regular course of instruction. nortion of Genesis and of all the knowledge | public and many private establishments were | him earlier in life, that I might longer know | became eligible for station duty. the peace of forgiveness.

> best, my daily associates, may know me as one would be sent. He procured for him a true Christian, that my influence may help rooms and board at his own boarding place to convert them to God. "I want to be and made other arrangements to receive him. more like Jesus," every day a Christian; not | Green was the man selected as his assistant one in seven, but every day. My prayers and was sent to Pensacola. are with you to-day, that every heart may receive a blessing from God, be more fully consecrated to his service, realize more fully the duty God requires of them. I ask you to pray for me that I may possess what a professor should; and please sing "Saviour more than life to me.'

I trust to meet you all in Heaven.

Quite a number of New York City children are enjoying the fresh air, pure water and bright sunshine of our healthy atmosphere. J. E. N. BACKUS.

JULY 19, 1885.

LINCKLAEN.

Sister Perie F. Randolph commenced her labor with this church the first Sabbath in July. We had a larger congregation than usual, and have maintained it since with The latter are not praised nor the former, ings and parks, called on the President this some increase. Sister Randolph preached excused. The facts are given; you may afternoon in relation to draping the front of a very able discourse from 1 Cor. 3:9 which for \$175,000. They were probably pur-

At the regular church meeting, it was unan-

The religious interest seems to be increaswhich we greatly rejoice.

JULY 20, 1885.

Wisconsin. WALWORTH.

We had the pleasure of visiting the baptismal waters last Sabbath (18th), when four very happy converts were buried in the likeness of their Lord and Saviour's death. The day was all that could be desired, Lake Geneva never looked more placid and beautiful; indeed every circumstance conspired | Places of business have been closed, corpora- | Kansas and Nebraska, that arrangements have been impressive. It seemed that there was one and the same feeling pervading every breast that witnessed the scene. Two of the candidates were husband and daughter of our late lamented sister Hoag who slept in Jesus so recently. The other two are a young man 17 or 18 years old, a very discreet and promising person, and a brother about 55 years of age who has also been called to drink the bitter cup of affliction in the death of a Chris-Heaven has heard the prayers of these Christian wives for their husbands, and, though not permitted to see them brought to Christ unspeakable joy of meeting them in the 'Kingdom of their Father."

thermometer indicating 96° and 102° in the shade. The crops are looking unusually fine. Farmers are very busy with their hay, and are hurrying to be ready for their grain, | tions, and the number will soon be increased which is ripening fast.

Our religious meetings are more interest ing, and better attended than usual. We have nothing to complain of; indeed we have Father for his distinguishing goodness to us. We most earnestly hope to see greater lisplays of divine power in the salvation of precious souls. Brother Ronayne spent the Sabbath Morning, and First-day afternoon interest in the book. gave a Bible-reading-subject, Sanctification; and preached in the evening. His efforts were very acceptable and profitable.

MILTON.

At the semi-annual meeting of the Milton Bank, held recently, a six months' dividend of four per cent was declared, leaving still The Assessor's returns for Rock County

Our regular covenant meeting and com- show that the acreage of tobacco now growing in that county alone is 12194.

Condensed Aews.

BECAUSE OF HIS COLOR.—The colored man named Green, who was the cause of the con troversy between ex-Secretary Lincoln and General Hazen about two years ago has turned up again. At that time General Hazen declined to enlist Green in the signal corps, on the ground that regiments of calvary and infantry had been set apart for colored soldiers, but not the signal corps. Secretary Lincoln, however, ordered his enlist-Dear Brethren and Sisters, -- Knowing next | ment in that corps, provided he could pass By nine o'clock nearly all the daily news- Sabbath to be your Covenant and Commun- the requisite examination. He passed the river, and who were supposed to be dead.

write to give testimony to God's goodness to | He performed all the duties acceptably, and me. My daily regret is, that I did not seek with other members of his class recently

The signal service observer at Pensacola I desire so to live that those who know me recently asked for an assistant and was told

> On his arrival the signal service officer refused to recognize him, because of his color. The officer has been summoned to Washington for an explanation. The colored man remains in charge of the office at Pensacola. It is stated at the signal office that Green

> was assigned to duty at Pensacola without any regard to color, and that the officer who selected him did not know at the time of the selection that he was a colored man.

Christopher Mann, aged 111 years, died at Independence, Mo., July 11th. He was born in Virginia in 1774

The union of Hebrew charities has adopted the name of the Associated Hebrew Charities of the United States.

A rich deposit of Mica, worth from three to five dollars per pound, has been struck near Sheridan, in Linn county, Pa.

The World's Exposition plant buildings and machinery have been sold at auction chased for a new exposition company.

Lieutenant Commander W. H. Webb, connected with the Alert, on the Asiatic station, has been tried by court-martial on charge of drunkenness and found guilty.

John M. Duncan, superintendent of the Warsaw salt works has resigned. He has invented a new process for making salt, and large works will be erected at Warsaw and Rock Glen, which will use his patent.

Vernon G. Brown, Jacob Lorrillard, and David J. King have been appointed as a commission to have charge of the construction of a new bridge over the Harlem River. This bridge is to be located 1,600 feet above high bridge, and will cost \$2,000,000.

The body of General Grant has been embalmed. It will probably be buried in the Central Park, in the city of New York. The time for the obsequies has been fixed for August 8th. 'The body will be kept at Mt. Mc-Gregor until the 4th or 5th, when it will be brought to New York.

Displays of symbols of mourning throughout the country, on account of the death of General Grant, have been very abundant. to render the occasion happy, solemn, and tions have adopted resolutions, and private made so that the above named Yearly Meetings will individuals have draped in mourning the portrait of him whom they delight to honor.

Articles incorporating the Empire and Bay State Telegraph Company, which propose to run wires from New York through Connceticut, Rhode Island, Massachusetts, New Jersey, Pennsylvania, Maryland and to Washington, were filed in New York July 16th. The capital stock is \$250,000 with the right to increase it to \$10,000,000.

The report of the department of agribitter cup of affliction in the death of a Chris- culture for July, concerning prospects tian wife. Doubtless the dear Father in for the Winter wheat crop in Illinois, confirms the gloomy reports issued during the season and leaves no hopes of a yield of 10,000,000 bushels in the State. This is about one-third less than the average crop during before their death, will, we trust, have the the past ten years. The quality of the wheat is above the average.

It is said that Mrs. Grant's share of the We are having very warm weather, the proceeds of General Grant's book will be between \$300,000 and \$500,000. The guarantee sales of 205,000 sets of books already made by agents assures her \$300,000. Four thousand agents are now gathering subscripto 5,000. The work will be issued in two volumes to be published separately about the scriber, one of the executors of the will of the said first days of December and March, respectively. They both will be sold exclusively by subscription. The publisher will soon sail great reason to be grateful to our Heavenly | for Europe to arrange for the publication of the book in England, France, Germany, Italy, and Austria. Norwegian and Portuguese publishers have made overtures to ublish the book. Mrs. Grant will have a large percentage on the book in foreign coun-Sabbath with us on the 11th. He preached | tries. General Grant's sons have no moneyed

Foreign.

An earthquake has occurred in Punjgoar district in Bengal and the village of Natlore was engulfed. Seven sugar houses in Cardenz, Cuba,

were burned Wednesday, July 22d. Loss \$600,000, insured \$140,000. The Soudan is in a state of anarchy. Osman Digna blackmails all caravans and

travelers on the pretext of raising war In the house of commons at Ottawa a esolution granting General Middleton \$20,-

been unanimously adopted. An account of an accident at Cologne says forty-five persons were killed and twenty

others badly wounded by the collapse and fall of a row of buildings in that city. Ferdinand Rothschild has been elected to

parliament by a majority of 973, from Aylesbury, Bucks county, to fill the vancancy caused by the elevation to the peerage of Sir Nathaniel Rothschild.

A dispatch has been received at Berlin from Wady Halfa, on the Nile, announcing Casati, who have been exploring the Congo river, and who were supposed to be dead.

SITUATIONS To subscribers. Circulars free. Home Congo VERSITY, 88 LaSalle St., Chicago, Ill.

Fifty houses in the commercial quarter of the city of Krusk have been destroyed by

fire. Loss heavy. The Orange Society of London, July 12th, celebrated the battle of the Boyne. Some rioting occurred, during which a man was shot in the leg, and another while trying to destroy an Orange arch, fell from the roof of a house and was killed. One arrest was made. There were slight riots elsewhere, but the day was generally quiet.

Advice from St. Petersburg says that Gen. Komoroff recently informed the Government that the Afghans were advancing their outposts and that the Russians remained in their former position and asked for instructions. The government instructed him to avoid any step which might lead to a collision, and to remain strictly on the defens-

Severel persons have been arrested at Saragossa on suspicion of being connected with a conspiracy to bring about a rising in favor of the establishment of a republic in Spain. Intelligence has also been received that an armed band of republican agitators was encountered by a detatchment of Spanish troops near Matoro, fifteen miles from Barcelona, and dispersed. Many of the band were captured.

SPECIAL NOTICES.

THE Seventh-day Baptist Society, of Wellsville, N. Y., will hold regular service on the Sabbath, in the vestry of the Baptist church, at 2 o'clock, P. M.

The Bible-school is held before the preaching service. A cordial invitation is extended to all.

THE next Quarterly Meeting of the Scott, DeRuyter, Cuyler, Lincklaen, and Otselic Churches will be held with the Otselic Church, on Sixth-day evening, Sabbath, and First-day, Aug. 14-16, 1885, with the following programme:

Sixth-day evening, preaching by Eld. L. C. Rog-

Sabbath morning, at 10.30, preaching by Eld. L. C. Rogers, followed by communion conducted by 2 P. M., preaching by Eld. T. Fisher, followed

by a praise service led by H. C. Coon. Sabbath evening, sermon by Eld. F. O. Burdick. First-day, at 10.30, preaching by Eld. F. O. Bur-

2 P. M., preaching by Eld. J. Clarke. First-day evening, preaching by Eld. L. C. Rog-

All are cordially invited to come, and to come praying the divine presence to be with us in power upon this occasion. PERIE F. RANDOLPH, Com.

Notice is hereby given to all interested in the Yearly Meetings of Iowa, Minnesota, Dakota, and come on successive Sabbaths, as follows: Iowa, the first Sabbath in October; Minnesota the second; Dakota the third; Kansas and Nebraska, the fourth. This arrangement has been made in order that Eld. A. E. Main, Missionary Secretary, may be present. Let us begin now to make our arrangements to at-

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 3 o'clock. All Sabbathkeepers in the city, over the Sabbath, are cordially invited to attend.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Cen-

NOTICE TO CREDITORS.—In pursuance of an order of Clarance A. Farnum, Esq., Surrogate of the County of Allegany, notice is hereby given, according to law, to all persons having claims against John Crandall, late of the town of Friendship, in said county, deceased, that they are required to exhibit the same, with vouchers thereof, to the subscriber one of the executors of the will of the said deceased, at his residence in the town of Genesee, on or before the 5th day of September, 1885. E. R. CRANDALL, Executor.

ELIZA M. CRANDALL, Executrix. Dated Feb. 26, 1885.

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ining the early history of our

MY MOTTO.

BY EMILIE POULSSON.

"With good will doing service,"-A simple little phrase, And yet I often find it A help in weary days. No work so dull and irksome

But brightens at this word: "With good will doing service, As unto Christ the Lord."

I oft have tried, but vainly, To summon the 'good will,' And would have done the service With heart that murmured still; But that my little motto To sweeter mood enticed,

Should work "as unto Christ." In roughest toil there may be A service full as sweet As going to the temple

Reminding me that Christians

To sit at Jesus' feet; If we will but remember This little warning word: "With good-will doing service, As unto Christ the Lord.'

God loves a cheerful giver; Not one who grudgingly Yields up a scanty service For all his bounties free. Let heart and hand and brain, then, Each its best work afford; "With good-will doing service As unto Christ the Lord."

POSY, OR THE SINS OF THE FATHERS.

BY JULIA A. SABINE.

"She's Posy Rhinehart."

I looked up from my work and saw nothing; but, letting my eyes fall gradually, at last they rested on a little figure standing in the open doorway. Such a little figure, all in soiled pink calico, with a mass of tangled, yellow curls hanging low from her forehead, eyes looked out at me fearlessly.

child; "she wants to come in. It's nice in By that time the folks in the house had got

tion that last, for Miss Posy was very much | wasn't it? at home at once. Crossing the room withside and looked around approvingly.

little lady."

"Where do you live, Posy?" I asked. too sadly true I learned subsequently; for poor little Posy had no home, scarcely a place to lav her head.

ing.
"She don't know. She's Posy Rhinehart." throughout the whole long afternoon, per- ment of the fiends who tempted her. fectly quiet and contented, crooning little

"Is Posy Rhinehart here?" he asked. | less! Posy came forward at once. "She must go again. It's nice in here."

learned her little history. Three years before | to give my time right to Posy." her mother came to the place, bringing Posy, drink. People were kind to her; and, as she sort going on in my rooms." gained in strength, work was found for her, and Posy.

taurants as cook. The wages paid were large, paid for. but the labor was hard and unremitting. She had no time to look after the child, and Posy I could only redouble my watchfulness and

There were not wanting those who were But it was not to be. ready to censure Mrs. Rhinehart. Good women are sometimes very cruel. Those mountain canyon a few miles distant, with said: who live in sheltered, Christian homes, pro- dinner in the open air, and a return in the tected by the strong arms of worthy, upright cool of the early evening. Posy was to go men, can have but little understanding of with us and came in the morning, freshly the woes and suffering of their less tortunate | dressed, happy at the prospect of the day's sisters, who find their worst enemies the men | pleasure, to join us. When we were just who have sworn to protect them. To such starting Posy had disappeared. We could upon her. But I could see no reason to think her other than a long-suffering, muchabused woman, who had borne with her husband until the limit of human endurance band until the limit of human endurance with the respect to the abused woman and until the limit of human endurance with the respect to the abused woman and until the limit of human endurance with the respect to the abused woman and until the limit of human endurance with the respect to the abused woman and until the limit of human endurance with the respect to the abused woman and until the limit of human endurance with the respect to the abused woman and we knew by past experience the saloon, and we knew by past experience the saloon to Grant's eventful silver watched his work carefully until he could see his image in it; then the refiner of the sum of the very admirer of the could see his image in it; then the refiner of such a conception of Christianity !—N.

Evangelist.

Evangelist

**Evangelis had left her husband. That stigma was always | she had slipped out to get her drink at some | membered how, in her winning way, Miss

a remarkably intelligent child, with winning our day's pleasure marred by this misways and lovable disposition. Her quaint chance. manner of expressing herself had a charm of its own; and when, as I came to know her moned, "O please come at once, Posy is better, I ventured to bathe the hot, dusty face and hands, comb out the tangled, golden hair and replace the soiled clothing with fresh. I wondered at her great beauty.

came to kiss me the fumes of beer were in broken. her breath.

have you been drinking?" "Beer. She likes it," she answered without hesitation.

well managed as Wolcott's. If —!

"But, Posy," I asked, "how did you get beer? you have no money to pay for it."

laughed and said she was a smart little girl." drink any more.

"No, she won't promise; she likes it." Inexpressibly shocked and grieved, I went | knew it was best so. was a baby, and the men, thank God I am | they have robbed me of my child." not a man, call her into the saloons and treat

"Is there nothing I can do?" I asked. "I don't know what you can do mor'n you You've kept her out of it a good while. If I could do different work and keep her with me some I should be glad; I used

to be a dressmaker, but look here.' She held up her right hand, disfigured, misshapen, bearing the scars of many

"That's my parting gift from Rhinehart. He came home drunk one night and tried to kill me. I put out my hand to ward off the from underneath which a pair of great black | blow from a club, and it fell upon it, breaking three fingers. Then he threw me down "She's Posy Rhinehart," repeated the and trod on my hand with his heavy boot. in the police and he was arrested. The judge "Come in, Posy," I said, "and make your- sent him up for thirty days. That was a heavy self at home." Quite an unnecessary invita- | punishment for maining a woman for life,

"In a day or two Posy was born. As soon out a particle of shyness, she stood by my as I could move I sold what I had left to sell and raised money to bring me here. I was "It's nice in here," she said again; "Posy afraid he'd kill me if I didn't get away belikes it. She'll stay with you and be your fore he was let out of jail. I'd had a friend living here once and I thought she'd help me maybe, but when I'd got here she'd gone "She don't know," was the answer. Only | away. However, we have got along very well. Folks have been good to us.

I tried now to keep Posy constantly with me, but the little creature showed all the "How old are you?" I went on question- curning of an old drunkard. She would a new dress, or even that beautifully bound elude me, steal out and run to some of the volume of Longfellow which Faith had seen saloons, and, having had her drink, return in Stone's window the week before, she O the pretties! She wants to see them;" and stay quietly with us for the rest of the would have said not a word. But to give and, attracted by some toys belonging to my day, often deceiving me completely. But as up school that was different. own children, the little creature ran across | the Summer wore on, the wicked men were the room. I followed, and allowing her to not content with giving her beer alone. choose those which pleased her best, settled Stronger drinks were mixed for her, which Monday, and I can't be there. Oh, dear !" her in a corner near a window where she sat the child drank eagerly, much to the amuse-

And now poor Posy often came to me bits of songs to herself and handling the hopelessly drunk. Many a time she stag-playthings lovingly, with a pleasure that was gered into the house, and I undressed her and if—" and put her to bed to sleep the drunkard's

I asked the mother if she could not take was sick, and Faith's mother could go to now, her mother wants her. She'll come the child away, but she said, "How can 1?" to care for the dear old lady, forty miles exercised, but when it tends to degenerate "You see," she continued, "I'm working away. After this Posy was a frequent visitor. I under a contract. If I leave before my time had not lived long in the little western town is up, I forfeit all I have earned; but if I

This was unanswerable. My husband re- but the next thing for each of us is clearly a baby only two weeks old in her arms, flee | monstrated with the saloon-keepers; Wolcott | shown. I am to go to grandma, and you | ciety thinks and talks of the dress and influing from her drunken husband. The poor was courtesy itself. "I assure you I have are to help Katie till I come home. woman was literally penniless, broken in already put a stop to it in this place," he said; health, her life ruined by the curse of strong "I can not afford to have anything of that mother's loving eyes and tender voice were of soul, it is going to the devil, and will

This was true enough, but the other saloon and she had earned a scanty living for herself | men were less careful of their reputations. One of them laughed outright, and said he | had said. Not very cheerful did the girl | the Church is revealed by a study of the She was then employed in one of the res- didn't care who drank the stuff if it was

So there seemed but little hope for Posy. wandered about the streets, neglected and trust that September being now very near, just now. forlorn. her mother might yet be able to save her. On enter

We had planned one day to drive to a women Mrs. Rhinehart was a woman who not find her, and we knew only too well that as a refiner and purifier of silver?' She re- stantly wanting change, all such persons So, unwillingly, we drove away, stopping to I grew much interested in Posy. She was tell Mrs. Rhinehart of Posy's disappearance,

> We had scarcely returned when I was sumdreadfully hurt, and they think she'll die."

hurriedly to go to my little charge.

"Why, you see, some of those fellows who We all loved her dearly. She spent treat her knew you was out of town, and different expression on her face. It was and Territories. Of these, we shall not now

crimson, her eyes glittered. When she bruised, and the doctor says her back is was made; her life had the right direction,

bruises and cuts, the little body, frightfully est blessing.—Congregationalist. mangled. Her mother sat watching her "But where did you get beer?" with set features, her face hard and white. "Up at Wolcott's." This was the largest "They've done their work, you see," she saloon in the place, and boasted of being the said. "It will be over in a few hours. She most respectable. People said if we must don't suffer any, there is that to be thankful have saloons, it was a pity all could not be as | for. She was like this when they picked her up."

Side by side we sat and watched the precious life ebb away. Together we dressed "A man gave it to her. He gave her a the tiny body for burial. People hastened nickel for drinking it. And all the men to show their sympathy. The little casket was covered with beautiful flowers. Every "Posy, you must not drink beer," said I, one was shocked and grieved and longed to "it is very wrong. Promise me you will not | comfort the poor mother. But she could not be comforted for her child "was not." She seemed utterly heart-broken, and yet she

at once to the child's mother to tell her of | "I know I could not have saved her," she my discovery and asked what could be done. | moaned. "It's best as it is. She was "Ah," said Mrs. Rhinehart bitterly, cursed from her birth. But I loved her so; "that is her inheritance from her father. I loved her so. She was all I had to love. She has shown this appetite ever since she All that the rumsellers had left me, and now

Christian men and women, this is not a her, for the fun of seeing such a little thing fancy sketch. Posy Rhinehart lived and drunk. I call it devil's work. She has suffered for the sins of her father. How been so happy at your house lately that she long are men to be allowed to sell the poison begun again there's no knowing how long it works its destruction even in the unborn will fast." has kept away from the saloons, but if she's which destroys both soul and body, and

KEEP TRYING.

If boys should get discouraged At lessons or at work, And say, "There's no use trying," And all hard tasks should shirk And keep on shirking, shirking, Till the boy becomes a man, I wonder what the world would do To carry out its plan?

The coward in the conflict Gives up at first defeat; If once repulsed, his courage Lies shattered at his feet. The brave heart wins the battle; Because, through thick and thin, He'll not give up as conquered— He fights and fights to win.

So, boys, don't get disheartened Because at first you fail; If you keep on trying, At last you will prevail. Be stubborn against failure, Try! try! and try again; The boys who kept on trying Have made the world's best men.

FAITH'S REFINING.

-Advocate.

It was hard! If it had been ribbons or

and Jennie Cone will all begin Latin next And the bright head went down on the pillow with a sob.

"If grandma wasn't sick, and if there was

But here Faith rasied her head from the Late in the afternoon a boy came to the sleep. It was pitiful, and we were so help-pillow and faced the situation, like a brave girl of fourteen, as she really was. Grandma

In the meantime Faith had her share of the burden to bear. She remembered how which I call my home, and I had not hold on until September there will be a good her mother's hand rested on her shoulder, chanced to see the child before, but I soon | bit of money coming to me, and I can afford | the evening before, as she said, "I am very sorry for your disappointment, daughter,

Lucy and Fred, to "make home cheerful Christ. for them and for father," as Mrs. Latimer feel, as she went down stairs, the deserted New Testament, it is to the effect that it is eyes. "I call that manly; and the boy rooms reminding her of mother, and the thought more than once entered her mind ship and helpfulness. The infants are to that it was rather hard to be out of school be carefully fed and protected, the older

On entering the kitchen, Katie stood by the sink, polishing the faucet. Faith looked on intently for a few minutes, and then

"It shines now, Katie; isn't it done?" "No; I like to see my face in it," said the girl rubbing vigorously.

What was it that brought Miss Moore's words to Faith's mind? "Girls, do you re member that verse in Malachi, 'He shall sit | live for pleasure and gratification are contaught again in Katie's homely words.

Until his image can be seen! Might it not be possible that this home experience which seemed so hard had something to do strongly marked?

Faith turned to leave the room with a

and often in after years she looked back to It was all true. I found poor little Posy | this experience as the time when the help of "Posy!" I exclaimed, horrified, "what in a stupor from which she was never to the Father in every day duties began to seem rally. The bright little face was one mass of a reality to her, and his presence her great-

MOLES AS ARCHÆOLOGISTS.

The remains of the British habitations on the downs on both sides of Dunstable are fairly well known to archæologists. I have often wished to expose the floor of one or more of these circles, as the task could be accomplished with a spade in an hour or two. It is, however, far better that the remains should be left alone, as it is not likely that anything would be found beyond a few flakes and the other simple forms, such as are abundant in the cultivated fields close to the huts. In passing some of the circles on the east side of Dunstable, in the railway, about ten days ago, I noticed that the remains were covered with whitish soil instead of the normal green of the short pasturage belonging to the downs. Thinking that some persons had been digging at these antiquities, I took an early opportunity of going to the spot. On reaching the circles I found they had been undermined in every direction by a large number of moles. A great deal of the material had been brought to the surface, and on examining this chalk rubble, for such it was, I had no difficulty in securing two or three handfuls of flint flakes. Mingled with them were a very few stones, which had been reddened and crackled by fire. No traces of burnt wood, ashes or bone could be

It is always well to examine the earth brought out of holes by rabbits, moles, foxes, rats and other animals, in places where prehistoric relics exist on pasture land. I have secured a considerable number of my antiquities from such places. Last year I told a young niece to keep a watch on such places at the spot where the five large tumuli are placed on Dunstable downs, and where I had on previous occasions found flakes in the heaps made by moles, etc. It was not long before my niece lighted on two pieces belonging to a human skull. They had been scratched out of the base of the northernmost tumulus by some animal. Fortunately the two pieces fitted together; they are evidently of great antiquity, and probably represent part of the person who was buried in the tumulus, quite possibly one of the older chippers of Neolithic implements -Nature.

SOCIAL CHURCHES.

Undoubtedly the Founder of the Church intended that it should be a means of blessing in its social privileges, by supplying a need of our nature, but this is so much emphasized in various ways, that there is great and constant danger lest the Church should "And Alice Carr and May Manning be diverted from its divine purpose and become simply a society or association for supplying agreeable acquaintance and social enjoyment.

It should not be for a moment forgotten that the primary purpose of the Church is to save souls. To save one's self and as many more as possible, is the desire of every live Christian; and such should be the mind of the whole congregation and body of Christ. In so far as legitimate work is furthered by it, the social power of the Church should be into a mere club for amusement and enjoyment, with so-called worship as a part of the means to that end, then its original purpose is subverted. The social privileges of the Christian family and congregation may be of inestimable value in developing a spiritual manhood; but when a church soence, the wealth, beauty and agreeableness Faith felt very brave then, but now the of its members, rather than of their quality forty miles away, and she was here with soon get there if it does not come back to minute she called."

If anything of the internal character of a hive of workers, a family of love, fellowchildren trained and restrained, the grown | home. up members to be active and industrious in the labors of the field and household, while played on the common. Charles Gray is a the elderly and experienced saints shall exercise a wise oversight and guide the whole work by their counsel. But the modern church society idea is more that of an active family of children, old and young who have but little other thought than that of "having a good time," and as those who and congregations are unstable, and tossed

THE WEST.

"The West" used to be Ohio. Then it with her refining? Might it not be that was Illinois, then Wisconsin, then Iowa, caring tenderly for Lucy, being patient with then regions on beyond. Generally, it is the Fred, making home cheerful for father, the Valley of the Mississippi," including the "How did it happen?" I asked, preparing traces of his image would become more Missouri, but not including that of the Ohio. There is a West on beyond this, including the mining and cattle, or mountain States feetly at home, but never troublesome or disobedient.

One day she came in much excited. She talked rapidly and loudly. Her cheeks were the containing the speak and the same in the same that the same than to say that the time is the same than to say that the time is the same than to say that the time is the same than to say that the time is the same than to say that the time is the same than to say that the time is the same than to say that the time is the same than to say that the time is the same than to say that the time is the same than to say that the time is the same in the distance when these, in addition to the Pacific States of California, addition to the Pacific States of California, the same than to say that the time is the same than to say that the time is the same than to say that the time is the same than to say that the time is the same than to say that the time is the same than to say that the time is the same than to say that the time is the same than to say that the time is the same than to say that the time is the same than to say that the time is the same than to say that the time is the same than to say that the time is the same than to say that the time is the same than to say that the time is the same than to say that the time is the same than than the same tha

itants, with all that these imply, all the States east of the Mississippi basin.

This "Valley of the Mississippi," occupying this central portion of our country, is more than twenty times the size of all New England together. But let us be a little more specific. All New England has 65.334 square miles of territory. Nebraska alone has 79,. 000 square miles, or almost 11,000 more than all New England. Minnesota has 83.531, or 18,197 more than all New England. Kansas has 81,318, or 13, 184 more than New England Iowa has 55,045-10,289 less; while Dakota has 151,000, almost two and a half times, as many. Missouri has 65,350, very nearly the same. Together, just these five states and one territory have with. in a small fraction of eight times more territory than all New England. And this leaves out all the states east of the Mississippi, and also the South western States of Arkansas, Louisiana, Texas and the Indian Territory. Perhaps by the time our readers have carefully comprehended this, they will gain an idea of the magnitude of the West, such as they never even dreamed of before.

THE HUMOR OF PHILOSOPHY.

A writer in Chambers' Journal classifies American humor and has this to say of Josh Josh Billings is the best representative of

this kind of humor. Some of his witty and wise opinions have a charm peculiar to themselves. They are in a special sense racy of the soil. According to him, "It is dread. ful easy to be a fool; a man can be a fool and not know it." The vacuous youth and the master hero of our day may be nothing the worse for reading, learning, and inwardly digesting this truth. "If I was asked," writes Josh, " what was the chief end of man nowadays, I should immediately reply: 'Ten per cent.'" His views on "female eddicashun" are worthy of notice: "I heven't any doubt that you could eddikate wummin so muchly that they wouldn't know any more about gettin dinner than some ministers know about preaching; and while they translate one of Virgil's Eklogs tu a spot, they couldn't translate a baby out ov a cradle without it cum apart." Nobody will quarrel with him for holding that "there iz 2 things in this life for which we are never fully prepared, and that iz twins." Nor can any one doubt "misfortin and twins hardly ever cum singly." From these and other philosophical deliverances, we might conclude that Josh would agree with Sarah Gamp in thinking life a wilderness where joy is quite unknown, did he not take care to warn us against such a mistake. "Man was made to mourn—this was the private opinion of one Burns, a Skotchman, who was edikated to poetry from infancy. I and he differ, which is not uncommon; among grate minds. . . . Man weren't made tew mourn; man was made tew laff.'"

TRUE AND FAITHFUL.

"Charley, Charley!" clear and sweet as a note struck from a silver bell, the voice

rippled over the common. 'That's mother," cried one of the boys, and he instantly threw down his bat, and picked up his jacket and cap.

"Don't go yet! Have it out!" "Finish this game! Try it again!" cried the players in noisy chorus.

"I must go-right off-this minute. I told her I'd come whenever she called."

"Make believe you didn't hear!" they

"But I did hear."

"She won't know you did." "But I know it, and-"

"Let him go," said a bystander, "you can't do anything with him; he's tied to his mother's apron strings.'

"That's so," said Charles, "and it's to what every boy ought to be tied, and in a hard knot too."

"I wouldn't be such a baby as to run the

"I don't call it babyish to keep one's word to his mother," answered the obedient boy, a beautiful light glowing in his blue who don't keep his word to her, will never keep it to any one else-you see if he does;" and he hurried away to his cottage

Thirty years have passed since those boys prosperous business man in a great city, and his mercantile friends say of him that his word "is bond." We ask him how he acquired such a reputation. "I never broke my word when a boy, no matter how great the temptation, and the habit formed then has clung to me through life."—C. C. Advocate.

LIFEOFU. S. GRANT

WANTED-AGENTS TO SELL THE



BIBLE SCHOOL WORK.

CRINOIDS.—Growing from of the ancient seas, long since the geologic changes which h in the earth's surface, there w rious class of animals, so clos a flower attached to a long fossil remains, which are still chalk and salt deposits, have known as stone lilies. These tures were closely allied to the of polyps, but different fron polyp, in the fact that their tained a great number of mi secreted by the soft, jelly-like, in which they are imbedded times, great numbers of t were to be found growing in and a number of species have by examination of the fossil are found in different parts Very extensive beds of these e the same as in this country. oid has at the present time o valuable representatives, tho the crinoid family was so its chalk remains form in som mous limestone deposits. A sho received a box of fossil crino among the most remarkable fo we have ever seen. Prof. Bas the specimens were sent, has I devoted considerable time to these curious creatures, exhum subterranean beds, in which th buried for many centuries.

Popular Sc

ton, Pa., there is a mill where from wood, and in this mill chine resembling in appearance box, about six feet in diamete its edge. In this cheese box t at an enormous speed, a stro armed with a great number knives, which cut up the wood similar to those made by a While we were looking at this attendant picked up a heavy s which he placed in an inclin the side of the machine and the same. In a twinkling the appeared, and a second was quickly followed by a third. may seem incredible, the mack those heavy fourfoot sticks to the rate of three a minute! These shavings are carried veyer to the "boiling room, are boiled for several hours in -" soda lye "-which combine

resinous matters in the wood a

to a mere fibrous pulp. This

run intol the "washing mac

are oval tubs about 15 feet lor

How Wood Paper Is Mad

eight feet wide, having a longi tion in the middle, extending entire length of the vat. I compartments thus formed "beater" composed of a num blades with rounded edges, which a high rate of speed betwee blades in the bed-plate below. compartment there is a "wa consists of an octahedral frame very fine wire gauze and inclowater wheel. The water runs site direction to the beater, but and the result is a constant cu pulp up one side of the mach the other. A stream of water flowing into the machine and the washer is as constantly so and emptying it through its h The beater forces all the dirt matter out of the pulp, and the moves the dirty water so that comes thoroughly cleansel. moved to another machine si first, where it is bleached by m ride of lime and muriatic acid. is dispensed with during th After the bleaching comes and to remove the chemicals from t the pulp, thoroughly softened with water, is drawn off into s whence it is pumped into the pa At one end of the latter is a bo the pulp is pumped from the box has a fine horizontal slit fro pulp flows in a steady stream e less wire gauze apron, about si which is constantly running av box. The rolls over which th have an "end-shake" similar grain separator. The apron copper "suction-box" having nu in the top from which the air a constantly being exhausted. 1 the suction box is to remove me

volving knives reduce it to shee piled, sorted and counted ready i If a fine paper is desired the of being cut up into sheets is a "rag engine" similar to the chines, still further washed a and sent through another "For chine," whence it issues as pur ished paper. 'The "size" v its glossy finish is introduced while it is in the last washing n the West Newton paper mills, four miles long are regularly ma nine miles long have been mi ground wood paper.—Paper an

maining water from the pulp, v

time resembles a wet sheet of

damp sheet is now taken up by

and carried over steam-heated

this time the paper is strong and to support itself, so it leaves t

passes unaided between the high

calender rolls, which smooth it hard surface. It is now rolled u removed to the cutting machi with all that these imply, all the States the Mississippi basin.

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page quarterly, containing carefully pre-elps on the International Lessons. Edited MAIN. Published at the RECORDER. of rice, 25 cents a copy per year; 7 cents a Address all orders to the SABBATH RECOR-fred Centre, N. Y.

Popular Science.

of polyps, but different from the ordinary polyp, in the fact that their substance con- New York Medical College and Hospital for Women tained a great number of minute particles, secreted by the soft, jelly-like animal matter in which they are imbedded. In ancient times, great numbers of these creatures were to be found growing in tropical seas. and a number of species have been made out by examination of the fossil remains, which are found in different parts of the world. Very extensive beds of these exist in France, the WARD'S ISLAND HOMEPATHIC HOS the same as in this country. The fossil crinoid has at the present time only one or two valuable representatives, though anciently Mrs. MARY A. BRINKMAN, M. D., Sec'y, the crinoid family was so numerous that its chalk remains form in some places enormous limestone deposits. A short time ago we received a box of fossil crinoids, which are among the most remarkable fossil specimens the Recorder office for sale, at \$1 50. Sent by we have ever seen. Prof. Bassett, by whom the specimens were sent. has for many years SABBATH RECORDER, Alfred Centre, N. Y. the specimens were sent, has for many years devoted considerable time to the study of these curious creatures, exhuming them from

How Wood Paper Is Made.—At Mapleton, Pa., there is a mill where paper is made from wood, and in this mill there is a machine resembling in appearance a large cheese box, about six feet in diameter, standing on its edge. In this cheese box there revolves, at an enormous speed, a strong iron disc, similar to those made by a draw knife. Home. While we were looking at this machine an attendant picked up a heavy stick of wood, which he placed in an inclined trough by the side of the machine and shoved it into the same. In a twinkling the log had disappeared, and a second was sent after it, and Ornamental Trees.

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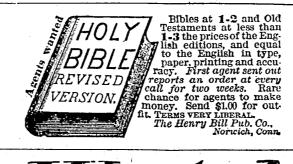
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Abstract of Time Table, adopted May 25, 1885. EASTWARD.

	STATIONS.	No. 3*	No. 12*	No. 4*	No. 6			
	Leave Dunkirk Little Valley		3.05 PM 4.37 "		8 45 AM 10.26 "			
	Salamenca Carrollton	9.10 AM 9.20 "	5.23 PM 5 36 "	10 50 рм	10.45 AM			
	Olean	9.45 "		11.20 "	11.43 "			
	Cuba	10.08 "	6.34 "		12.14PM			
Į	Wellsville	10.54 "	7.27 "	12.23 AM				
į	Andover	· · · · · · · · ·			1.27 "			
	Alfred		• • • • • • • •		1.45 "			
	Leave Hornellsville	12.00† M	†⁵.40 PM	1.15 AM	2.10 PM			
	Arrive at Elmira	1 95 pv	10.20 "	2.47: "	1 29 4			
1	Binghamton	2 15 (12.07 "					
1	Port Jervis			4.26 "	1.00			
ĺ	T OIT JEIVIS	7.23 "	4.15 AM	8.25 "	12.20 "			
	New York	10.20 рм	7.30 ам	11.25 ам	4.20 PM			
	NOTE Train 4 will stonet all stations on Sunday							

NOTE. — Frain 4 will stop at all stations on Sunday. ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandalia 6.00, Allegany 6.30, Olean 7.20, Hinsdale 8.00 Cuba 9.05, Friendship 10.00, Belvidere 10.37, Belmont 11.25, Scio 11.55 Wellsville 1.45, P.M., Andover 2.32, Alfred 3.32, Almond 4.00, and arriving at Hornellsville at 4.20 P. M.

4.40 P. M., from Dunkirk, stops at Forest-ville 5.08, Smith's Mills 5.20, Perrysburg 5.46, Dayton 6.07, Cattaraugus 6.45, Little Valley, 7.16, Salamanca 8.15, Great Valley 8.22 Carrollton 8.37, Vandalia 8.50, Allegany 9.07 Olean 9.16, Hinsdale VINDICATION OF THE TRUE SABBATH, in 2 parts.

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is	STATIONS.	No. 1	No. 5*	No. 3*	No. 29
nt of un	Leave New York Port Jervis	9.00 AM 12.02 PM	6.00 PM 9.05 "		8.30 PM 12.55 "
1e	Hornellsville	†7.45 PM	4.25 ам	†8.10 A≥	12.40†P
rd 54 er ne 6	Alfred Andover Wellsville Cuba Olean Carrollton Great Valley Arrive at Salamanca	8.18PM 8.35 " 9.20 " 9 43 " 10.10 "	5.16 AM 6.02 " 6.23 "	10.37 " 11.09 "	1 03PM 1.27 " 1.45 " 2.48 " 3.18 " 4.00 " 4.10 "
e- 8. w	Leave Little Valley Arrive at Dunkirk	11.13 PM 1.45 "		11.52 AM 1.30 PM	
q.	Monn Duri				

Note.—Train 1 will stop at all stations on Sun-

No. 29 runs daily over Western Division. ADDITIONAL LOCAL TRAINS WESTWARD.

4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.25, Hinsdale 11.10, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.13, Cattaraugus 4.13, Dayton 5.20, Perrysburg 5.58, Smith's Mills 6.31, Forestville 7.05 Sheridan 7.25 and arriving at Dunkirk at 7.50 7.05, Sheridan 7.25, and arriving at Dunkirk at 7.50

4.30 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.05 P. M.

BRADFORD BRANCH

WESTWARD. 15. 5.* 9.* 35.* 21.* 37. STATIONS. LeaveA. M. A. M. P. M. A. M. P. M. A. M. Carrollton \dots 6.50 5.45 9.25 9.02 \dots Arrive at \cdots 7.25 6.14 10.40 9.40 \cdots P.M.

Buttsville 8.20 7.08 11.04 A. M., Titusville Express, daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M.

Bradford

Bradford

Custer City

Arrive at

Stations	6.*	20.*	32.*	16.	38.		
Leave Buttsville	A. M. 8.45	А. М.	P. M.	А. М.	Р. М.		
Custer City Arrive at	9.32						
Bradford Leave	9.45	••••	8.12	1.00	6.20	••••	
Bradford Arrive at	ł	7.50			•••	• • • •	
Carrollton	10.35	8.18					

5.45 A. M., daily, from Bradford, stops at Kendall 5.50, Babcock 6.00, Limestone 6.10, arriving at Car-

rollton at 6.35 A. M.

3.55 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.59, Limestone 4.09, and arrives at Carrollton 4.24 P. M. 5.40 P. M., daily, except Sundays, from Mt. Jew-

ett, stops at all stations except Buttsville, arriving at

Bradford at 7.10 P. M.

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INTERNATIONAL LESSONS, 1885.

THIRD QUARTER. July 4. The Revolt of the Ten Tribes. 1 Kings 12:6-17. July 11. Idolatry Established. 1 Kings 12: 25-33. July 18. Omri and Ahab. 1 Kings 16: 23-34. July 25 Elijah the Tishbite 1 Kings 17: 1-16. Aug. 1. Elijah meeting Ahab. 1 Kings 18: 1-18. Aug. 8. The Prophets at Baal. 1 Kings 18: 19-29. Aug. 15. The Prophets of the Lord. 1 Kings 18: 30-46. Aug. 22. Elijah at Horeb. 1 Kings 19: 1-18. Aug. 29. The Story of Naboth. 1 Kings 21: 4-19.

Sept. 5. Elijah Translated 2 Kings 2: 1-15. Sept. 12. The Shunammite's Son. 2 Kings 4: 18-37. Sept. 19. Naaman the Syrian. 2 Kings 5: 1-16. Sept. 26. Quarterly Review.

LESSON VI.—THE PROPHETS OF BAAL. BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, Aug 8.

SCRIPTURE LESSON.-1 Kings 18: 19-29.

19. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20. So Ahab sent unto all the children of Israel, and gathered. ered the prophets together unto mount Carmel.

21. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.

22. Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men.

23. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: 24. And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said,

11 is well spoken.

25. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire 26. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying. O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the

27. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god: either he is talking, or he is pursuing, or he is in a journey, or, peradventure he sleepeth, and must be awaked. 28. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out

20. And it came to pass, when mid-day was past, and they prophesied until the *time* of the offering of the $\epsilon vening$ sac rifice, that there was neither voice, nor any to answer, nor

GOLDEN TEXT .-- "If the Lord be God, follow him; but if Baal, then follow him."-

TIME.—About B. C. 906. PLACE.—Mount Carmel; seventeen miles from

RULERS.—Ahab, king of Israel; Jehoshaphat, king of Judah.

OUTLINE.

I. Elijah's challenge. v. 19, 20. II. The choice presented. v. 21, 22. III. The test of the true God. v. 23, 24. IV. The test of Baal. v. 25.

V. The failure. v. 26-29.

INTRODUCTION.

In our last lesson we left Elijah charging Ahab and his father's house with sin, and of being the cause of the famine which had prevailed in Samayears. Our lesson to-day follows immediately the lesson of last week, and is a challenge from Elijah to king Ahab to a test between Baal and the true

EXPLANATORY NOTES.

V. 19. Gather to me all Israel unto Mount Carmel. "Carmel is rather a ridge than a mountain, some twelve miles in length. Its western (or strictly northnorthwestern) extremity is a bold headland some 600 feet in height, which dips almost directly into | pecially for the ears of the people, with the view of | Review of the New York market for butter, cheese, the waters of the Mediterranean. Its highest point, impressing upon them how utterly destitute Baal 1728 feet above the sea level, is about four miles from its eastern extremity, which, at an elevation of 1600 feet, rises like a wall from the great plain of Esdiaelon. It is at this point, there can be no question, we are to place the scene of the burnt sacrifice.

. . . It is a sort of natural platform, or pulpit, raised 1000 feet above the adjoining plain, and therefore well calculated to afford a view of the proceedings, or at least of the descent of the holy fire, to spectators of all Israel. The flame would probably be seen by Jezebel in her palace at Jezreel."—Peloubet. Prophets of Baal. Priests who performed the idolatrous rites of worship. Four hundred and fifty. "It is likely that many of these priests, though attached to the temple at Samaria, were deputed to conduct the Baal-worship on various high places through the country, and that they did not all of them officiate in the temple at the capital."—Todd. Prophets of the groves. "Grove' is a word used to translate the mysterious Hebrew term Asherah, which is not a grove, but probably an idol or image of some kind. Asherah is the name of a Phœnician goddess, or rather of the idol itself, and is closely connected with Ashtoreth and her worship; Ashtoreth being, perhaps, the proper name of the goddess, while Asherah is the name of her image or symbol, which was of wood."-Smith. Which eat at Jezebel's table. The four hundred priests which ministered in the temple to Asherah were maintained at the expense of Jezebel. "Oriental etiquette would not have allowed them to eat at the her age. Mr. Miller missed his wife when he first table of the queen."—Cook.

V. 20. So Ahab sent. The wicked king dared not disobey Elijah, but did as he was bidden. Gathered the prophets. "From the sequel it appears that the former [the prophets of Baal] only came. The for weeks past. Her father had three brothers who latter [the prophets, of the groves], anticipating | some evil, evaded the king's command."-J., F. and \dot{B} .

business was with the people, not so much with Ahab personally. "His object was not 'to prove that Ahab and not he had troubled Israel,' but to prove that Jehovah and not Baal was God."—Spence. How long halt ye between two opinions? There were many, no doubt, who thought that Jehovah was God, and that Baal was also God. They wished to serve both. They were afraid of Jezebel, and dared

How long halt ye, how long waver, vacillate, between these two opinions? "The figure refers to the unsteady gait of a man who turns first toward one thing and then toward another, uncertain what direction to take."-Todd. "Whether to serve Jehovah or Baal, whether to yield to the popular influences favored by the king, or to obey their consciences and their God, and dare the murderous wrath of Jezebel."-Peloubet. If the Lord be God, follow him: but if Baal, then follow him. If, after the test, that Elijah had in mind, had been given, Jehovah proved to be God, then follow and obey him, but if Baal proved to be God, then of course follow him. "To the mind of Elijah there could be but one true God: the only question for the people to solve is whether this God is Jehovah or Baal. Whichever it is, he, and he only, demands their full and unhesitating obedience."-S. S. Times. They were not hasty in making up their minds, and re

mained silent. V. 22. I only remain a prophet of the Lord. Elijah does not mean that he is the only prophet of the Lord then living, but that he is the only one "in the exercise of the office of a prophet," or the only Biblical Reform, The Authorship of the Fifty first one then present. "The others had been forced to flee and hide themselves in dens and caves of the earth; their voices were silenced; they had not ventured to come to Carmel."-Cook. Bual's prophets are four hundred and fifty men. Elijah was confident, however, that even this number on one side would be as nothing compared with God and himself on the other.

V. 23. Let them therefore give us two bullocks. Sacrifices were common to both or all religions, hence appropriate on this occasion. Elijah, not wishing to take any advantage of the Baalites, requested them to furnish the bullocks for both sacrifices. Let them choose one bullock for themselves, etc. He lets them take their choice of the two bullocks furnished. Put no fire under. They are to prepare their own sacrifice, and Elijah, his, but there is to be no fire put under either altar. There is to be no trickery, but fair play on the part of both Elijah and the Baalites.

V. 24. Call ye on the name of your gods. As Baal was their god, reference is made to him. Call ye on him, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. Baal was claimed to be the god of fire, and worshiped as such, and Jehovah had revealed himself in fire over the mercy seat." Let this test settle the question, who is the God, Baal or Jehovah. The people, recognizing the fairness of this test, exclaimed in satisfaction, It is well spoken.

V. 25. Elijah said unto the prophets of Baal. "Having gained the assent of the people, for whose verdict he and the Baal prophets were now contend ing, and who were, consequently, entitled to be consulted as to the sign which would satisfy them, he turns to the band of 400 prophets, who, probably in all the bravery of their sacrificial vestments (2 Kings 10: 22), occupied a separate position on the hill top, between the king and the people, and repeats his proposal to them."-Pulpit Commentary.

V. 26. They took the bullock. They entered the contest; they could not honorably refuse. Called on the name of Baal from morning even until noon, It would seem that their supplications commenced early in the morning, and as the meridian of the day drew near, and the sun grew notter, they became more and more excited, and perhaps cried the louder, leaping upon the altar, or as the Revised Version ria and surrounding country for three and a half has it, "Leaped about the altar," but there was no voice, nor any that answered.

> V. 27. Elijah mocked them. He did not disturb them in their rites until noon, when, as the sun was in its meridian, he suggested to them to Cry aloud, for he is god. That is, You believe he is God: perhaps he is talking, get his attention; or he is nursuing, hunting, gone aside, call louder; or he is in a journey, call him back; or peradventure he sleepeth. awaken him. "This bitter ironry was intended eswas of any attribute of deity."—S. S. Times.

> V. 28. They cried the louder, and cut themeslves . . with knives and lancets. "Self-torture, and the shedding of one's own blood, have ever been strangely connected with some idea of propitiating the divine favor."—Lewis.

> V. 29. They continued these services, howling, crying, leaping, cutting, until along in the afternoon, until the time of the evening sacrifice, about 3 o'clock, hoping against hope. Baal paid no attention to them; he could not; he was an idol.

PRACTICAL THOUGHTS.

1. There is but one true God.

2. "Ye cannot serve God and mammon." 3. One with God is a majority. J. M. M.

MARRIED.

In Walworth, Wis., July 19, 1885, by Rev. A. McLearn, Mr. David E. Lee and Mrs. Margaret Ayers, both of Walworth.

In Andover, N. Y., July 19, 1885, of diabetes, ZALMUN PARKER, aged 56 years. He had been in poor health for more than a year, but was able to be about and attend to his business until Tuesday before his death. He was regarded as an honorable man. He has left a wife, four children, and a large circle of other relatives.

In West Union, N. Y., July 20, 1885 by suicide, LOUISA, wife of Geo. B. Miller, in the 58th year of awoke in the morning. Search was made, and she was found in the barn suspended by a rope, but her feet rested on the floor. It was thought she had been dead for an hour or more. The family can now see wherein she exhibited symptoms of insanity committed suicide, so it appears to be bereditary. The maiden name of Mrs. Miller was Emerson, the family residing in Almond, N. Y., at the time of her birth. She is said to have been a kind wife and V. 21. Elijah came unto all the people. Elijah's an excellent mother. She leaves a husband and five

children who deeply mourn her sad death. J. K. In Willing, N. Y., July 21, 1885, of consumption, in the 38th year of her age, Susan S., wife of Willis W. Gardner, deceased. She was the daughter of Samuel and Ruth Green. Her husband was killed by the cyclone at Shongo in September last. She has left one child.

In Edgerton, Wis., July 11, 1885, of cancer in the stomach, Mrs. EMELINE CRANDALL, in the 69th year of her age. She was born in Hopkinton, R. I., not give up Baal-worship. The prophet asks them, Dec. 28, 1816, moved to Wisconsin in September,

1850, and was married to Henry Crandall June 1, 1851. She was a constituent member of the Milton Junction Seventh day Baptist Church, and died rejoicing in the Christian's hope. She leaves an aged husband, a daughter, a brother, and numerous other relatives and friends to mourn her loss.

Books and Magazines.

THE August number of the Pulpit Treasury is promptly on our table. A partial list of its contributors for the current year, as given on the sec ond page of its cover, shows an array of talent seldom concentrated on one magazine. The topics treated are always timely, varied and helpful. The portraits and sketches of noted preachers is a distinguishing feature of the Pulpit Treasury, and of great interest. Rev. Dr. Bolton. of Boston, holds the first place in this number, which gives his portrait, sketch, sermon and view of his church. Other sermons are by Canon Liddon, Drs. Blackburn, Strickland, Tyler, Bonar, Davis, Spurgeon and Hammond. The mere mention of the names of a few of the subjects of articles treated will give some idea of the rich variety stored in this Treasury: Psalm, Current Literature, A Suggestive Salutation, Practical Theology an Element of Successful Preaching, Give us back our Bibles, Friends and Foes, The Sexton, Spiritual Enthusiasm, Attitude in the Pulpit, Aspiration for a Beloved Child, Scottish Missions in Livingstonia, Ancient Egyptian Religion, The Revived Prayer Meeting, etc. Yearly, \$2 50. To clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

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ı	WILLIAM IN DECEMBER 18 11 TO THE PROPERTY OF A 1	D IF T	3 173		

WHOLESALE PRODUCE MARKET.

etc., for the week ending July 25th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished

BUTTER.—Receipts for the week, 55,935 packages; exports, 5,801 packages. There is scarcely any change in the market since our last We quote:

· · ·			1.0		
		Fancy.	Fine.	Faulty.	
	New Creamery make	19@20	17@18	14@16	
	New State dairy	17@18	· 15@16	10@13	
I	Grease	-@-	<u>~@</u> ~	4 @ 6	
	0 7				

CHEESE.—Receipts for the week, 97,988 poxes; exports, 68,608 boxes. The market is lower this week. There will probably be about 20,000 boxes carried over. We quote:

Fancy.Fine. Faulty Factory, full cream.. 74@8 71071 6 0 7

Skimmed..... $6\frac{1}{2}$ @ $6\frac{3}{4}$ $5\frac{1}{2}$ @6 2 @ 4 Eggs.—Receipts for the week, 10,585 barrels and 10,326 cases. Fresh laid stock is in good demand and wanted at our outside quotations. Held eggs are slow sale at very irregular prices, and in all cases are sold "loss off." We quote:

Near-by marks, fresh-laid, per doz...... 15 @15½ Southern, and Western, fresh laid, per doz 13 @14 All other kinds..... 10 @13

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JUST FOR TO-DA

Just this day my Savious Keep me from outward Just this day my Saviour Give me pure thoughts Just for this day my Savi

But that thy loving favor Be present now to save The past has flown, my Its wings are drooping

It's beyond recall foreve

I cannot make it clean.

No more I need or orav

But thou hast borne, my Sin's penalty for me; Nor did thy great love we When dying on the tre

I pray Thee, Saviour, tea Tis for this day I plead The morrows never reach This day is all 1 need. So for the morrow's dawn

Why should I need to r If I can know each morn Thou'lt walk with me t

> AN ESSAY. BY G. M. COTTRE

Prepared for the North Western The Best Methods of Enlisting A toward the Support of the Preach and General Missionary Purpose

Your essayist will, as bri present what thoughts he ma upon the above topics; nor w give any rules or methods tha case, enlist all—that were, perh Should he give any metl practical in their workings, the desired end without supp has accomplished the literal the subject in giving the be will rest content if they acco ject at all, believing then that the spirit of his subject if n

Whatever wrong spirit and

be manifest among Christians

of giving, we must confess, is

part, at least, to the teaching and can be traced back to a partial conversion and cons Christian individual and church. When the pulpit sh unmistakable terms, the clair ments of high heaven upon that "God calls men everywh not only, but also to "bring for for repentance;" that the reli not only requires a forsaking a total surrender and consecra life; that it not only asks for in its commission to disciple t hands upon the purse strings sioned; that in its very anno free gospel, to an unsaved wo tates the support of that gos are its friends. When the the Scripture are more lear home to the conscience, the "net muzzle the ox that to corn," and "the workman is hire;" that the world cannot it hear, nor hear without a pr such preach except they be God's own claim to a certain his stewards' earnings, is firm under the Christian, as wel Jewish dispensation; when al ditions are complied with by may expect to hear little

meager giving. 1. Let the ministry preach Giving; the consecration of o sessions as well as our affect vice of religion; and especiall per cent of our income belon which we are not at liberty t selves if we would.

2. Other things being equa vent and deep the spiritual abundant we may expect will of material gifts that will flow treasury, so that every increa and vital piety will not only other blessings, but will brin dant gifts to the work.

3. The greater the interest effort the larger will be the that men will make in behal We may then induce great arousing greater interest T